

# Zion's Herald.

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## Zion's Herald.

CHARLES PARKHURST, Editor.  
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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

## The Outlook.

Spain has yielded to this country in the matter of the tariff contention. A *modus vivendi* has been signed by the Queen, which restores to American products and manufactures admitted into the ports of Cuba and Porto Rico the rates negotiated under the reciprocity clause of the McKinley act. The products of the soil and industry of those islands will, of course, continue to pay the lowest customs rates when received here. The arrangement goes into effect immediately.

Germany has not thus far found the colonizing policy which Prince Bismarck inaugurated in 1884 remunerative. Her outside possessions exceed in area, it is true, five times that of the Fatherland, but they are as yet a constant and serious drain on the imperial resources. Nor do these colonies draw many emigrants from the surplus home population. After ten years of colony-planting only about 2,000 German subjects are found therein. The home government, however, is not dismayed by these meagre results. Railroads are being laid—in Eastern Africa particularly—and steamship lines established, and other pioneer work done, all of which ought to yield substantial returns in the near future.

Very gratifying results have been obtained from local option in many of the Southern States. In Arkansas, for example, prohibition has been secured by this means in twenty-two counties, the majority vote (including that of women) interdicting the sale of liquor in those sections. This State has, also, other provisions for regulating this traffic, such as the prohibition of the sale of intoxicants within a radius of from three to ten miles of a school-house or church. Georgia, too, and Alabama, and Texas, and Mississippi, have carried on successful crusades against the saloon—driven thereto by the conviction that keeping liquor from the Negroes preserves them from indecent outrages, with the terrible sequels of lynching and lawlessness. It has been found that there is, practically, no race conflict without rum.

The lands of the Gettysburg Memorial Association will be turned over to the government, and that famous battle-field, like those of Chickamauga and Shiloh, will be converted into a national military park, all its topographical features and monuments being guarded and cared for in perpetuity by federal authority. On the grounds a bronze tablet will be erected, containing a medallion likeness of Abraham Lincoln, and the imperishable words which he uttered at the dedication of the national cemetery at that place on Nov. 19, 1863. "No other battle-ground," says the *Philadelphia Record*, "is hallowed by so many associations with that colossal struggle in which our Union was reborn."

While the formal act of abdication which ex-Queen Liliuokalani sent to the Hawaiian authorities on the 24th ult. has no legal or political value, and will not exempt her from the consequences of her complicity in the late revolt, it is valuable in its moral effect. No similar outbreak will henceforth be probable. The Hawaiian people will acquiesce in the present order of things. The protest of this government against the summary execution of two Americans sentenced to death by the military court for treason will, perhaps, be respected if it reach Honolulu in season. This exigency helped to

secure favorable Senatorial action on a preliminary appropriation for a cable to Hawaii, to be laid and owned by this government.

"The person having the highest number of votes shall be governor"—so reads the Constitution of the State of Tennessee. Henry Clay Evans (Republican), according to official returns, had a majority of 748 votes over his competitor, Peter Turney (Democrat). Notwithstanding this, the latter has been counted as governor. Mr. Evans has also taken the oath of office, and will apply to the courts for a mandamus to compel the delivery to him of the State seal and the executive office, of his right to which there can be no reasonable doubt.

### A Boundary Dispute Settled.

It has been pending for four hundred years. The district in question lies between Brazil and the Argentine Republic, and both claim it. It embraces an area of 11,823 square miles, very fertile and well watered, and contains about 7,000 people. The people have acknowledged Brazilian jurisdiction and voted at the Brazilian elections—all the time, however, under protest from Argentina. The two countries agreed, in 1889, to settle the question by arbitration, and chose the President of the United States to mediate between them. Able lawyers on both sides drew up the respective cases. These were submitted to President Harrison in 1892, and by him turned over to his successor. President Cleveland last week ended the dispute by deciding in favor of Brazil at every point. The decision is final, according to the terms of the agreement. It is an interesting fact that the settlement of this dispute by arbitration was in accordance with the agreement drawn up by the Pan-American Conference in 1890, and accepted by the United States, Brazil, Bolivia, Ecuador, Venezuela and the Central American republics, by which arbitration was made obligatory in all controversies concerning boundaries, indemnities, and similar matters.

### A Loss Widely Deplored.

Nearly forty years ago St. Paul's School was founded in Concord, N. H., by the late Dr. George C. Shattuck. Its students numbered only three at the beginning. A young Episcopal clergyman, Rev. Henry A. Coit, who had been engaged in missionary work in northern New York, and was then only twenty-five years old, was appointed its rector. Today this School has a reputation, for its facilities and for its thorough culture of heart and character as well as mind, as wide as the continent; its scholars number over 300, its instructors 29, its graduates many thousands; and all mourn with sincere grief the loss, by death, of their head master, who during all these years has been to this institution what Dr. Arnold was to Rugby. Though often solicited to accept higher positions elsewhere—the presidency of Trinity College, the presidency of Hobart—Dr. Coit preferred to stay in the work where he had achieved such high success and had been so nobly useful. His loss is keenly felt.

### A Crisis in English Politics.

It may occur at any moment. It may have occurred by the time these lines are in print. When the Liberal ministry came in, Mr. Gladstone could count on a majority of 40 members in the House of Commons. It had fallen to 35 when Lord Rosebery succeeded him. When Parliament reassembled last week it had dropped by the defection of the Parnellites to 12, and there was a critical moment during debate on an amendment to the Queen's Speech when, if the Conservatives had seen fit to press their advantage, the government would have been defeated. A dissolution and consequent appeal to the country are regarded as inevitable and imminent. No one expects that any part of the program of debate announced—the Welsh Church Disestablishment, the Irish Land, or the Local Veto

bills—will ever reach the stage of discussion. The Liberals cannot hope to be sustained in a general election. A new Labor party is looming up, which will act independently and deprive them of about fifty constituencies. The Tories will, of course, come in, and reforms and progressive measures generally will languish.

### The Fall of Wei-Hai-Wei.

This Chinese stronghold, with the fortified island of Liu-Kung-Tan in its harbor, made an obstinate and prolonged resistance to Japanese attack; but it yielded at last, and a part of its army of occupation fell back on Che-Foo. The most significant result of this battle was the utter destruction of the Chinese navy. Two powerful ironclads—the "Chen-Yuen" and "Ting-Yuen"—built in Germany, plated with 14 1/2 inches of steel, armed each with four 12-inch guns, anchored in the harbor, and protected by a system of torpedoes and submarine mines, were sent to the bottom during a night attack by Japanese torpedo boats. Another ship suffered a similar fate. The Chinese torpedo fleet trying to escape from the harbor was pursued, and twelve of them disabled and sunk or driven ashore. The Japanese loss was insignificant, considering such wonderful achievements. Every Chinese port is now at the mercy of Japanese ships. Excepting at Shan-Hai-Kwan, which the German General Von Hanneken has been fortifying for several months, no serious obstruction lies in the way of an advance on Peking.

### In Congress.

The attention of the Senate was principally devoted, last week, to the Diplomatic and Consular Appropriation bill. The attempt of Messrs. Morgan and Lodge to attach to this bill a scheme for consular reform—for bringing that important branch of the public service under civil service rules—was defeated. An amendment appropriating \$6,000 for the protection of the interests of the United States in the Samoan Islands, was agreed to. Another amendment authorizing the President to expend \$500,000 as a preliminary appropriation towards laying a cable between this country and Hawaii was adopted, after the Senate had been informed that two Americans had been sentenced to death in Hawaii, and that the request of this government for delay in their cases could not reach Honolulu for several days. In the House the administration scheme for relieving the exigency of the Treasury was discussed and voted down. Mr. Reed's substitute, of course, met with a similar fate. As this action removed all immediate hope of Congressional relief, the President sent a message informing the Senate and House of arrangements completed by him for buying gold to replenish the Treasury reserve. The amount contracted for—\$65,000,000—will bring the reserve to its normal status. For this the Secretary of the Treasury will pay to the syndicate bonds to the amount of \$62,317,500, payable in coin thirty years after date, at 4 per cent. interest. If, however, within ten days Congress shall authorize this issue of bonds and substitute the word "gold" for "coin," the syndicate will be content with 3 per cent. interest—an annual saving of \$539,159 in interest, or over sixteen millions in thirty years. Congress alone can authorize the issue of gold bonds, as the bankers very well know. Its action in the matter will be anxiously awaited.

### The Late Ex-Minister John L. Stevens.

He was a native of Mount Vernon, Me., where he was born in 1820. The first ten years of his active manhood were spent in the Universalist ministry; the next fourteen in the editorial office of the *Kennebec Journal*, a part of the time as partner with the late James G. Blaine. During this period he was active in State politics, and was one of the chief movers in the formation of the Republican Party in Maine. His diplomatic career began in 1870, when President Grant appointed him minister to Uruguay and

Paraguay. This post he held for three years, and then returned to Augusta. In 1877 he was appointed by President Hayes minister resident to Sweden and Norway. He spent six years in Stockholm, devoting his leisure hours to literary work. His "History of Gustavus Adolphus," and of Sweden during the Thirty Years' War, published in New York, led to the bestowment upon him of the degree of Doctor of Laws by Tufts College. His appointment to the Sandwich Islands as the representative of this country was made by President Harrison in 1889. When the Queen was deposed two years ago, Mr. Stevens, at the request of the Provisional Government, placed Hawaii under the protection of the United States pending negotiations. His act was disavowed by this government, and he was subsequently recalled.

### A Marine Architect Gone.

If the fleet of steamers, both mercantile and naval, designed (either in whole or in part) by Mr. Charles W. Copeland, of Brooklyn, could be collected in the waters of Boston Harbor, they would represent the progress of half a century in marine and mechanical engineering, and would form a splendid tribute to the genius of a man almost unknown to the people at large, and the notice of whose death last week was probably read by but few. Away back among the thirties Mr. Copeland was building steamers for use on the Connecticut and Southern rivers. He was the designing and constructing engineer of the West Point Foundry in New York in 1836, and the engines of the U. S. S. "Fulton" and of a dozen smaller crafts were built from his plans. He also built the first iron hull launched in this country. During the Mexican War he was employed by the government to fit out the famous "Mosquito fleet"—the "Spitfire," "Scorpion," "Scourge," "Vixen," and others. Later, the engines and boilers of the U. S. Steamers "Missouri," "Mississippi," "Michigan," "Saratoga," and "Sasquehanna" were designed by him. Then the Allaire Works of New York employed him, and the machinery of the famous Collins' steamers, "Pacific" and "Baltic," with many others, was planned by him. He helped fit out steamers for shallow-water service during our war, the double-enders particularly. He superintended the building of many of our light-house vessels. The Norwich Line of steamers—"City of New York," "City of Boston," and "City of Worcester"—are specimens of his engineering skill. Looking back from these latest products to the earliest ones of sixty years ago, it astonishes one to recall the great number and succession of famous ships which were of his creation.

### England and Venezuela.

Congressional action has been taken on the long-standing disagreement between these two countries relative to the boundary question. The House of Representatives has indorsed the recommendation of President Cleveland in his Annual Message, and has requested Great Britain to arbitrate the difficulty. The recommendation is timely, considering the fact that Mr. William R. Cremer, M. P., has recently come to this country as the delegate of English advocates of international arbitration, and has submitted to the President an address signed by 354 members of the British Parliament urging the adoption of this principle in the form of a treaty between the two countries. Great Britain's title to territory in Guiana was derived from Holland in 1814. At that date, and for at least two hundred years before, the Essequibo River was the accepted divisional line between the Dutch and Spanish possessions. Great Britain at once began to absorb territory west of the Essequibo. Her encroachments have continued, in spite of the protests of Venezuela, until her claim now along the Atlantic and inboard comprises a domain twice as large as that of the State of New York. Her purpose, evidently, is to obtain control of the Orinoco River. The discovery of gold in the mountains has made her more rapacious than ever. Not less than one hundred times has the weaker power asked the stronger to submit their differences to arbitration. Great Britain has steadily refused. Ten South American republics have made a similar appeal, and Spain has tendered friendly offices, but Great Britain has invariably declined interference—knowing she would lose if she submitted. She cannot afford to treat lightly the advice tendered by our government. Grasping and oppressive as her policy has been, and is, she cannot afford to postpone much longer the settlement of this troublesome question.



## Our Contributors.

### SOME FIRST IMPRESSIONS.

#### I.

Rev. Dr. Henry S. Lunn.  
Editor Review of the Churches.

THE first impressions of a visitor to a new country are sometimes as interesting to those who dwell in that country as they are to the friends he has left at home, and I gladly accede to the editor's suggestion to recount something of my many delightful experiences in New England during the last few days, and hope that the readers of ZION'S HERALD will pardon the apparent presumption involved in assuming that these hurried notes will be of interest.

Ever since the day that I landed in America I have been debating in my own mind whether it was due to my own lack of insight, or to my superior insight, that your great country presented itself to me in

#### So Completely Different a Light

from that in which it has presented itself to two prominent countrymen of mine who have recently visited the States. I may be accused by your English critics of looking at everything through the rose-colored spectacles afforded by the hearty, enthusiastic and hospitable reception with which I have everywhere been greeted. At the same time I must confess that whilst there undoubtedly is room in every direction for the most ardent reformer to throw himself with all earnestness into the constructive work of developing the resources of this great nation on wise lines, I have failed entirely to see any just ground for asserting that the social evils of American life are greater than those with which workers in England find themselves confronted. On the other hand, I have been much impressed with the splendid possibilities which lie before this young nation, with the energy and hopefulness which seem to vibrate through every fibre of their national life, and with the many features of your church life which contrast favorably with the corresponding institutions of the Old Country.

I had expected to find the historic sense of your nation very imperfectly developed. To my surprise I see in every direction indications that the two great struggles through which you have passed—the War of Independence, and the War of the Union—have supplied you as a nation with those historic traditions, and those inspiring memories of great lives, noble effort *pro patria*, which seem to me to be the first essentials for creating and developing that spirit of true patriotism which is so necessary to the well-being of any great nation.

The irrepressible tendency of the English to criticism has in my case found its opportunity in the over-sensitiveness which is manifested to the opinions of your visitors. This over-sensitiveness is probably to be accounted for partly by the large admixture of Celtic blood due to the great immigration from Ireland which has taken place during the last hundred years. If this great country had been colonized by Englishmen alone, their intense self-satisfaction would have been exaggerated, and they would have regarded the rest of mankind from a pedestal of complacency to which you as yet fortunately have not attained. The Englishman at home never expects to be criticised, and if any foreign visitor does thus presume, his criticisms—as, for instance, in the case of Max O'Rell—never for one moment disturb the complacent self-satisfaction of the true Briton. To take a single illustration of the opposite characteristic in the life of your nation: I was addressing a New England audience the other day, and at the close of my address my hostess came to me with a sigh of relief and remarked that she had been awaiting my address in an attitude of self-defence, quite prepared for what she assumed would be an attack upon American institutions. While national self-conceit is not a virtue, it seems to me that a further development of what I would term national self-confidence might make you better prepared to disregard the superficial remarks of those who spend a few days in this country and then proceed to describe one of your greatest cities as a "pocket edition" of a place that shall be nameless.

#### My First Experience of New England Life

was in the little town of Westerly where Rev. J. T. Docking had secured me a hearty and enthusiastic reception from audiences which, I found to my surprise, were composed, at least a third of their numbers, of Cornishmen. They could, therefore, scarce-

ly be said to be typical of New England audiences, having an enthusiasm which I have found wanting in the intellectual centre where I write these words. I was delighted to find here, as elsewhere in New England, that the clergymen of the Protestant Episcopal denomination were willing to sit on my platform, and, as in the case of Westerly, to preside over the meeting with an entire freedom from that self-assertion and assumption of exclusive claims which too often characterize our English clergy. It is, of course, much easier for a church which numbers nearly half the nation, as does the Church of England, to arrogate to itself what Dr. Lyman Abbott called in conversation with me the other day, "The exclusive right to convey in pipes and conduits the divine grace." But I cannot help but feel that from one standpoint it is a matter of regret that the Protestant Episcopal Church of America is not more numerous. My one reason for regretting this is that if that were so, it would give the bishops of that church a greater weight in the Pan-Anglican Synod, and there would be the greater hope that in future gatherings of that powerful ecclesiastical assembly the influence of bishops who have been trained in the democratic atmosphere of America would be able to prevent the rest of their learned brothers from rushing violently down a steep place into the sea of intolerance and hierarchical assumption.

On the second day of my visit to New England I spoke at East Greenwich Academy at noon—a most interesting institution, the most striking feature of which to my wife and myself consisted in the fact that the students were of both sexes, a fact without a parallel, so far as I know, in any great English residential college. We were assured by the principal and his wife that this arrangement proved in America a very great success. In the evening it was my privilege to address a company including several members of the faculty and a number of students of Brown University in their large lecture hall. The first feeling that impresses Englishmen in visiting these great centres of American learning is the

#### Absence of Any Ecclesiastical Domination.

Whether, as in the case of Brown University, the foundation is a Baptist one, or in the case of Harvard and Yale it be Congregational, there are none of those sectarian privileges which are so irritating to Non-conformists in English universities.

On the third day of my New England visit, Thursday last, I had the privilege of joining in the devotional services of the Day of Prayer for your national universities, in the Methodist University of Boston. Dr. S. E. Herrick, one of your eminent Boston preachers, gave a most thoughtful exposition of the passage, "God forbid that I should glory save in the cross of our Lord Jesus Christ," and I followed with a short exposition on similar lines. What impressed me most in this service was the unrestrained, healthy and hearty testimonies of the students of both sexes which were given in the experience meeting that followed the address. I was greatly impressed with the robust character of the spiritual life thus evinced.

On Friday afternoon it was my privilege to visit Andover Theological Seminary and address the faculty and students of that famous theological centre. In common with many English theological students, I have greatly deplored the cessation of that excellent periodical, the *Andover Review*. To many of us Andover, notwithstanding its Calvinistic history, has been a synonym for a vigorous evangelicism of what we have deemed a most healthy and helpful character. I found much cause for admiration in the buildings of the Seminary, and in the magnificent library with which it has been endowed by the generosity of two or three noble men of the last generation.

I find that the space I was asked to fill has already been occupied, and I must pass in very rapid review the services of Sunday and Monday. It was my privilege, on Sunday morning, to speak in the famous Park Street Church, associated with the names of Lyman Beecher and others, to an audience who gave me a very attentive hearing as I dealt with the evils of Hinduism. My service at Berkeley Temple in the evening reminded me very much of similar services which I have conducted at St. James Hall, London. The work there being carried on resembles in many respects the splendid work carried out by my friend and former colleague, Mr. Price Hughes. My last day in New England was a very full one, with an address to the Methodist Preachers' Meeting in the morning, followed by a brief address at Mr. Joseph Cook's lecture

at noon, and an address at Harvard University in the evening. I have never had a more interesting gathering since I landed in America than the last named. I was received by the representatives of the Y. M. C. A., the Religious Union of Harvard, the St. Paul Society (Episcopal), and the Roman Catholic Club.

I shall leave New England today, carrying away with me

#### Delightful Recollections

of your many splendid intellectual institutions. I feel very strongly the fact that the religious life of New England is entirely free from the predominance of any sacerdotal system, and that fact ought to make the union of Christians of all denominations—at least in a federal form—a practicable possibility. It ought to be possible within the near future to draw together in closer bonds all who love our Lord Jesus Christ in sincerity for the purpose of combined effort in an attack upon those social and moral evils which exist in your midst, and of the existence of which and of their danger to the well-being of the commonwealth you are more fully conversant than I or any other visitor can possibly hope to be.

Boston, Feb. 5.

### METHODISM IN OUR GREAT CITIES.

#### IV.

##### Methodism in Boston.

Rev. David H. Eln, D. D.

NEW ENGLAND has always been regarded as a forbidding soil and climate for Methodism, and Boston was at the first most inhospitable of all New England to the itinerant ministry and their gospel. This may have arisen from the jealousy of the churches for the old Calvinistic doctrines which they thought were endangered by Methodist preaching. It may be that want of hospitality toward Methodist itinerants was stimulated by a recollection of the disturbances of the churches and the alienations and schisms which had resulted from the zealous but not always discreet ministries of itinerant evangelists in the period of the "great awakening." Dr. Dwight, the biographer of Jonathan Edwards, queries "whether the subsequent slumbers of the American churches for a period of seventy years may not be ascribed in an important degree to the fatal reaction of these unhappy measures." Methodism found New England in a very different condition ecclesiastically from that of the Middle and Southern States. The latter had been ravaged by hostile armies. The churches had been disorganized by war, and largely deserted by the ministers, who generally sympathized with the mother country. New England, on the contrary, had hardly seen a hostile force after the first year of the war, and the ministers and churches were undisturbed in their relation and organization. But, for whatever cause, the Methodist itinerant and his message found but tardy welcome here.

Jesse Lee, the first Methodist preacher regularly appointed to New England, preached his first sermon in Boston on Sunday, July 11, 1790, under the great elm on Boston Common, having been unable to find any church or other suitable building in which to deliver his message. It was two years after this—July 13, 1792—that he formed the first class in the house of Mr. Samuel Burrill on Sheafe Street.

Lee was not the first Methodist to preach in Boston. Charles Wesley, in September, 1736, preached in King's Chapel and in Christ Church, the vessel in which he was sailing from Georgia to England having been driven into Boston for repairs. George Whitefield preached here in 1740 and on subsequent visits. In 1772, Richard Boardman, one of the first preachers sent out to the colonies by Wesley, visited Boston and preached and organized a society, which, however, soon died, owing to the political troubles of the times and the want of pastoral care. In 1784 William Black preached in Boston several months and gathered a class which, left without pastoral care after his departure, was soon scattered. In 1787 Freeborn Garretson, passing from his mission field in Nova Scotia to Baltimore, tarried long enough to preach in Boston; and again in 1790 he journeyed from his circuit on the Hudson and preached here, July 4, just one week before Lee opened his message. It may be that these repeated failures to follow up the work begun made the people distrustful and slow to commit themselves to the new movement.

For a while after Lee's beginning meetings were held in a school-house at North End, and later in the house of a Mr. Conner on Ship Street. In 1793 an upper room in the

house of Mr. John Ruddock on Ann Street (now North St.) was hired, and dedicated, Aug. 17, by James Martin, a local preacher from Virginia. In 1794 was begun a subscription for the building of a meeting-house. Lee collected in the South \$519 to aid this work, and in 1795 a lot was purchased in an alley off Hanover Street (afterward called Methodist Alley, now Hanover Avenue), then a very respectable locality near one of the large churches. The house built on this lot was dedicated by Rev. George Pickering, May 15, 1796, though it was then little more than walls and roof, and was not finished till 1800. This house was occupied for worship till 1823, when the society removed to the new house on Bennet Street.

Bishop Asbury visited Boston and preached in 1791, and thereafter nearly every year till his death in 1815, and often writes in his journal of Boston's hard soil and inhospitable reception.

Of the churches within the present limits of Boston, Bromfield Street was built in 1806; First Church, Dorchester, was formed in 1817, and their meeting-house built in 1818; First Church, Charlestown, was purchased in February, 1819; May Street (colored) in 1826; Bennet Street Church was dedicated in 1828.

With 1834 began a period of church colonization and more aggressive work. Church Street Church was established in 1834, and between that and 1844 churches were organized in South Boston, North Russell Street (later Temple Street), Roxbury (now Winthrop Street), Richmond Street, East Boston, and Odeon (Federal Street). Between 1844 and '54 Canton Street (now Tremont Street), Second Charlestown (now Monument Square), Neponset (now Appleton Church), and Bennington Street (now Saratoga Street) churches were formed. The two churches in Chelsea were also the direct offspring of Bennet Street. In 1849 an important movement was effected in the union of Bennet and Richmond Street Churches and the purchase and occupancy of Hanover Street Church, the most perfect specimen of Gothic architecture in Boston, and the home for twenty years of one of the most active and fruitful of Boston churches. From 1854 to '70 but three churches were added—Jamaica Plain, Dorchester Street, South Boston (in 1886 united with Broadway to form St. John's), and Highlands, Roxbury. From 1870 to '78 missions were planted under the direction mainly of the Missionary and Church Extension Society as follows: Washington Village (now Dorchester Street), Allston, Roslindale, Parkman Street, Harrison Square, Mt. Pleasant (now Baker Memorial), Egleston Square, Mattapan and Monroe Mission, Charlestown. In 1871-'72, in the widening of Hanover Street, that church was torn down; and in 1873 the society was united with Temple Street. Several missions not here named have died or been absorbed into other churches. Since 1890 Orient Heights (East Boston) and St. Andrew's (Jamaica Plain) have been established, and give promise of permanence and great usefulness.

No considerable secessions from the Methodist Episcopal Church have occurred in Boston. In 1830 a Protestant Methodist Church was formed, and in 1842 a Wesleyan Church; but they had only a brief existence. In 1836 the African M. E. Zion Church was formed, now located in the old North Russell Street Church, and in 1839 the African M. E. Bethel Church, now occupying the church on Charles Street, formerly Dr. Sharp's (Baptist).

The numerical growth and present strength of Methodism in Boston may be seen in the first of the following tables. The second table gives the membership of the Methodist, Baptist, Congregational and Protestant Episcopal churches for each decade. The third table gives the ratio of the membership of the several churches to the whole population. The fourth table gives the net gains for each decade and the percentage of gains.

#### 1. Number of churches and membership of the M. E. Church in Boston, with ratio to the population:—

Churches.	Members.	Population.	Ratio per 1,000
1810 7.....	230.....	45,416.....	7
1820 4.....	628.....	55,410.....	10
1830 5.....	800.....	60,478.....	11
1840 8.....	2,036.....	126,256.....	16.8
1850 12.....	3,495.....	182,786.....	19.1
1860 15.....	3,369.....	247,406.....	13.6
1870 19.....	4,898.....	304,813.....	16.4
1880 23.....	5,331.....	362,839.....	14
1890 35.....	7,470.....	448,477.....	16.4

If to the above we add the membership of the two African M. E. Churches (737), we have a total membership for 1890 of 8,207; or 18.3 per 1,000 of population; or 1 to



57 of population for Massachusetts; or 1 to 13.6 for the United States.

## 2. Membership of churches:—

	Meth.	Cong'l	Baptist	Prot. Epis.
1830	800	2,387	2,179	1,505
1840	2,056	3,897	2,981	1,238
1850	2,498	6,178	5,331	2,914
1860	3,369	6,931	6,056	2,793
1870	4,690	7,349	6,348	4,087
1880	5,331	8,039	6,837	5,475
1890	7,476	10,076	11,731	7,884

It ought to be noted that the earlier Baptist statistics are very incomplete, the reports from important churches being wanting in several instances.

## 3. Ratio of membership of the churches to the whole population:—

	Meth.	Cong'l	Baptist	Prot. Epis.
1830	1 to 80.3	1 to 36	1 to 37	1 to 52.7
1840	1 to 50	1 to 38.8	1 to 40.3	1 to 100
1850	1 to 73.2	1 to 39.5	1 to 34	1 to 91
1860	1 to 74.4	1 to 35.7	1 to 37.7	1 to 88
1870	1 to 64.4	1 to 41.4	1 to 37	1 to 74
1880	1 to 68	1 to 45	1 to 37.9	1 to 64
1890	1 to 60	1 to 44.8	1 to 38	1 to 67

## 4. Gains by decades and percentage of gains:—

	Methodist	Cong'l	Baptist	Episcopal	Pop. Gain.	Per Gain.	Per Gain.	Per Gain.	ct. Per Cent.
30-40	1,137	121	1,539	84	812	37	287	19	60
40-50	459	21.8	3,778	88	3,240	74.8	778	42.6	53
50-60	874	35	798	13	1,335	23.4	773	36	35
60-70	1,377	39.3	418	6	1,492	35.8	1,294	46	33
70-80	633	13.4	999	9	1,569	19.2	1,586	38.3	19
80-90	2,139	40	2,637	35	1,914	18.4	2,399	39	23

## Comparative statistics for 1890:—

	Churches	Communi- cants	Church Property.
Methodist Episcopal	37	8,307	\$1,190,450
Congregational	32	10,076	2,318,100
Baptist	39	11,730	1,837,000
Protestant Episcopal	27	7,884	2,144,175
Roman Catholic	85	185,186	2,396,700

These statistics of church property are from the United States Census of 1890, the number of communicants from the Minutes and Year Books of the several churches, except that the Roman Catholic is from the Census. The Methodists include the two African churches.

## Growth — Positive and Relative.

The Methodist Church made very slow growth in its early years. Beginning with 15 members in 1792, it had but 330 in 1810, and 899 in 1830. In the next decade it more than doubled its numbers, and thereafter its growth has been constant, but with fluctuating rate, its net increase by decades varying from 13 to 40 per cent. Relatively to the whole population Methodists were, in 1830, 1 to 80 inhabitants; in 1840, 1 to 50; in 1850, 1 to 73; in 1860, 1 to 60 inhabitants. Relatively to other denominations, the tables will show that since 1830 the Methodist Church has grown much faster relatively than the Congregational and Episcopal churches and has almost exactly equaled the Baptist in percentage of growth. The earliest Baptist statistics of membership (1830) are very incomplete, the membership of several large churches being wanting; so that their early ratio to the population should be considerably higher and relative growth consequently less.

Two important facts must be considered in any just estimate of the progress of Protestant churches in Boston: First, Boston is but a part of Boston. The churches in the suburbs are as much a part of its religious growth as are the city churches, equal them in number, and are not inferior in strength. Secondly, great changes have occurred in the population of Boston. Large numbers from the active church membership have removed to the suburbs, and a great foreign population has come in. In 1840 Boston was almost wholly American and Protestant. The Irish Roman Catholic immigration had only begun. In 1870, 88,000, or 35 per cent., of the people were foreign born, and 22 per cent. were Irish. Probably the Roman Catholic population then was equal to the whole foreign, or 35 per cent. In 1890, the Roman Catholics were 212,966, or 47.4 per cent. of the whole people. Notwithstanding this Catholic influx, Methodism maintains the same ratio of 1 to 60 of the whole population. The Methodists, therefore, are 1 to 35 of the Protestant population.

The periods of greatest numerical growth were 1830-40, 1860-70 and 1880-90. The periods of smallest gains were 1840-50 and 1870-80. It may be difficult to account for the great gatherings or the scanty harvests. They do not correspond with like conditions in other churches. But some coincident conditions may be noted:—

The decade 1830-40 was a period of church planting by colonizing rather than by missions. A section of the old church membership, with experienced leaders, was set off to form the new church. There was system in the matter; the new churches

were located in the West End, South End, South Boston, East Boston and Roxbury, and ran over into Chelsea and Cambridge—so covering the whole territory.

Another coincidence was the superintendency of New England at this period by Bishop Hedding. Elected from the New England Conference, residing here as Bishop for twenty years, presiding over the session twenty out of twenty-six years, he was practically the diocesan Bishop until the unhappy antagonism of his old Conference on the antislavery question led him to remove from the State. These periods of greatest growth were characterized by regular church work rather than by revival cyclones.

Of the two decades of least progress, that of 1840-50 included the remarkable revival under the labors of Rev. John N. Maffitt in 1841-42, in which great numbers professed conversion. Bennet Street overflowed and built Richmond Street Church, and planted colonies in East Boston and Chelsea, and Boston reported 3,474 members—a gain of 1,438 members in one year. This was followed by a reaction and steady decline till, in 1850, the membership was but 2,495—a loss of 979 in eight years.

There were, however, other causes than this reaction for the decline of membership. The antislavery agitation in the church, culminating in the Wesleyan secession of 1842, caused some loss of members, as did doubtless the revulsion from the unwholesome Millerite excitement. The decade 1870-80, including the season of the great Moody campaign of 1877, shows the smallest percentage of gains to the Methodist Church for six decades. And the same statement is true of the Congregational and Baptist churches. Very large gains of members were made in 1877, followed immediately by great defections.

## Educational.

Methodists of Boston have wrought largely for the cause of education. They originated and have largely sustained the New England Education Society, whose example led to the organization of the Board of Education of the Methodist Episcopal Church.

Boston University was established in 1871, and received what seemed a princely endowment in the bequest of Isaac Rich and the gifts of Lee Claflin and Jacob Sleeper. Notwithstanding the loss of a large share of its property in the great fire of 1872, it has steadily progressed, and in 1891 had property beyond all indebtedness valued at \$1,472,000 and 1,020 students in its colleges and post-graduate schools. The establishment of such a University in a score of years by a single denomination, is an achievement of no small dimensions, and must be taken into the account when reckoning the relative growth and work of different churches.

The Deaconess Home and Training School, at once educational and missionary in character, has a Home worth \$10,000 and a band of Christian women under training and engaged in missionary work in the churches and among the degraded.

## Of the

## Financial Growth and Strength

of Boston Methodism some indication is given in the following statements. It must be remembered that the early Methodists here were from among the poor. Baltimore and the South gave not a few wealthy families and men of distinction, but Boston gave no converts of wealth or of high social standing to Methodism. High-born converts there may have been at her altars, but they went to other communions. Rich Methodists there have been a few, but they were born in poverty and converted in their youth. Hon. Edward H. Dunn, himself an honorable example of Methodist manhood (to whose admirable Historical Address delivered at the centennial of the First Methodist Episcopal Church, Oct. 30, 1892, I am indebted for many interesting facts), records that of the 113 subscribers to the payment of the debt on the first meeting-house, ten were pastors of Boston churches, and that they, with one deacon, gave nearly one-sixth of the whole amount—a proof at once of the poverty of the society and of the esteem of their wealthier neighbors thus early acquired. Jesse Lee collected over \$500 in the South to aid in building this house. The churches in Baltimore also contributed to the building of Bromfield Lane Chapel.

In 1880 the value of churches and parsonages in Boston was \$703,000, with an indebtedness of \$202,700, equaling \$500,300; in 1890, \$1,213,800, less \$71,365, equaling \$1,142,435; in 1893, \$1,228,500 less \$75,403, equaling \$1,148,097. Adding the value of

Boston University (\$1,472,000), the Deaconess Home (\$10,000), and the Immigrants' Home (\$9,000), the total is \$4,281,832.

The Immigrants' Home, under the management of the Woman's Home Missionary Society, has property worth \$9,000, affording each year shelter and protection to thousands of helpless immigrants from the Old World.

The Boston Missionary and Church Extension Society, established in 1872 and reorganized in 1891, has largely aided in church extension in the city and suburbs and in mission work among the poor and the vicious, and is now reaching out effectually among various foreign populations in the North End. If we only had the old chapels where the fathers worshiped into which to gather these converts, how happy would we be!

In the good fruits of Boston Methodism Zion's Herald, the first established Methodist weekly in the world, must not be forgotten; nor the Wesleyan Association, the business organization by which its publication has been made successful. It has numbered in its membership the representatives of the best brain and heart of the church. Its steadfastness to principle in the conduct of the paper in times of trial was a blessing to the church, and its bold but cautious enterprise in the erection of the Wesleyan Building as a headquarters for Methodism has been an honor to the city and an example to be followed by the other denominations.

The Methodist Social Union is serving an excellent purpose in cultivating socially a connectional interest among the churches.

Boston Methodists have not been inactive in the great moral and political movements—especially in the antislavery and the temperance agitations. Garrison pronounced his blessing upon Bennet Street Church for opening her doors and pulpit to the abolition orator, George Thompson, an English Methodist local preacher. So pronounced was Methodism on the question that the most radical found little cause for complaint; and the Wesleyan secession of 1842 gained few adherents. But it must be confessed that few Methodists have been prominent as leaders in civil affairs. In the perilous times of the antislavery conflict and of the Rebellion some Methodists were chosen to high political positions, but more frequently they have led forlorn hopes, and others have worn the later laurels. One reason for this is that Methodism in New England gathered few converts from the wealthy or the liberally educated. Her few rich men have gained wealth within her fold. Here, as elsewhere, other and socially higher denominations have presented great and successful attractions for the children of wealthy Methodists.

## Denominational Loyalty

has been less manifest in the Methodist than in other churches. This seems the more strange in view of the fact that the Congregational churches show so decided a preference for Methodist ministers. But the explanation is not difficult. In the early days the members were accustomed to speak of themselves as the "despised Methodists," and of their joining that church as a part of their humiliation and cross-bearing for Christ's sake. They seemed not to expect their children to become Methodists except in the same spirit of sacrifice. The very large liberality which said, "I don't care what church my children join if only they are Christians," and the sometimes more than willingness to advance the worldly interests of their children by giving them to socially higher churches, are largely accountable for these losses which have not yet ceased. Doubtless the teaching of more positive religious experience and stricter rules as to indulgence in worldly amusements have had something to do with these losses, but evidently they are due rather to social than to religious considerations. Now, however, Methodism is in greater danger from the loss of its aggressive, evangelizing spirit, the dropping or

neglecting of its distinctive peculiarities, and its efforts not to have any characteristics. It is well to have something one is willing to fight, if not die, for. Once, besides its Wesleyan theology—which all churches welcome now—it stood for a positive conversion, a joyous, spontaneous public worship, and an intense evangelism. Methodism had and has no wealth to attract, no beauty in the eyes of the world. If it has lost the winning, compelling grace, it is in great peril. The irreligion so largely prevalent among the socially higher classes of Boston, and their neglect of public worship, suggest some faults of Methodists in the past and a field of labor which they ought to enter with the old Gospel.

## Mistakes.

One of the serious mistakes of Methodism, as seen in retrospect, was its too ready and complete withdrawal from the old portion of Boston. In 1845 there were seven Methodist churches in the city north and west of Dover and Charles Streets, besides Father Taylor's Seamen's Bethel. In 1894 there are but two Methodist churches in the same territory for a population of 80,000. Other evangelical churches have held their ground little better, but that only makes the need of the old city the greater. This portion of the city is largely occupied by foreign populations, and the North End almost entirely by Roman Catholics and Jews. But when were these peoples excluded from the benefits of the command to preach the Gospel to every creature? And now when the church is awaking to the duty of ministering to these strangers, we look longingly but in vain for the sanctuaries which we have deserted.

Another of the mistakes has been in planting missions instead of colonies. In the early days new enterprises were begun by setting off a portion of the old society—strong, experienced men, sometimes at personal sacrifice, going out to give stability to the new. In the later days the strong and the rich give advice and money, perhaps, but they stay with the old church or take a pew in some nearer Congregational or Episcopal Church.

Broader than these evils, and more radical, is the weakening of the

## Connectional Bond.

Independency and connectionalism have each their limitations. Neither can have all the advantages of the other. Methodism in New England, surrounded by independent churches, has had strong tendency to forget its unity. Churches have been forgetful of their mutual interdependency. They have not always been willing to co-operate in the carrying out of comprehensive plans, especially such as involve the subordination of local interests. As a result of this society-selfishness, two churches have sometimes crowded into the same locality to their mutual injury and the weakening of Methodism. Without attempting to sit in judgment upon any church or to locate the fault in any case—recognizing rather that the fault lies in the imperfect connectionalism of our work—we may note illustrations of this mistake in South Boston, in Roxbury, and in Charlestown. If People's Church location had had the cordial approval of Bromfield Street and Tremont Street Churches, its nearest neighbors, it would not have struggled on in well-nigh bankruptcy for a dozen years, lying as a barrier across the path of Methodist progress meanwhile. As another result, important strategic points have been neglected until the golden opportunity was lost. We need only mention Back Bay without a Methodist church and the region of Grove Hall as illustrations. Unity is needed in occupying hard spots where the initial is costly, where results must be slow, where assured support would give confidence, and where certainty of permanency would attract the people. With a proper connectionalism in the past, no such enormous debts could have been piled up. With anything like financial unity in 1880, the indebtedness of more than \$200,000 then resting on the Boston churches

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would have been carried and paid without crushing any. With such co-operation, the debt of the City Missionary Society would not have bankrupted it, nor paralyzed it for a dozen years.

#### Want of Superintendency.

The failure of connectional interest is in part the natural result of the great growth of the church. It has resulted in part from a want of proper supervision. The general superintendency has not kept pace with the growth of the body. It has nothing like the acquaintance with and supervision of the church which existed in the earlier days. Indeed, it has been in danger of losing its vital relation to the body. Bishop Asbury presided at sixteen of the first nineteen sessions of the New England Conference. He knew personally every man, and visited annually nearly every circuit in the Conference. Bishop McKendree attended every session but one of the Conferences from 1809 to 1817—the first five with Asbury. Bishop Hedding attended twenty of the twenty-six sessions from 1824 to 1849. Down to 1854 no Bishop presided alone in the Conference until he had attended at least one session of the Conference in company with an older Bishop. Such acquaintance with, and personal supervision of, the Conference by the Bishop has become year by year less possible and more neglected, till now it begins with the opening of the annual session and closes with the reading of the appointments. The Bishop sees usually none of the charges; he knows few of the men. Most of the work of "fixing the appointments" and "travel through the connection," which the law of the church makes the duty of the Bishop, is practically done by presiding elders. But a deputy is never a chief, and the presiding elder is not a deputy. The Protestant Episcopal Church has shown in recent years the marvelous advantages to a connectional church of constant and intimate episcopal supervision. Our churches, lacking such a living power, are constantly losing the sense of church unity and the confidence and power which it produces. The tendency to church independency is strongest in the city, and the influence of a vigorous superintendency is therefore especially needed to counteract it, to cultivate the connectional feeling, and to give unity and direction to the aggressive forces of the church.

If the defects of Boston Methodism have been plainly set forth, its strength and worth must not, therefore, be forgotten. If it has not done all it ought to have done, and is not as strong as it ought to be, yet we may thank God for its history and itself. It is one of the four strongest Protestant churches in members, churches, church property, and religious activity. It is only when measured by its own high standards that we have to confess its failures. Its weaknesses and peril—if peril there be—result from departure from its distinctive denominational peculiarities. What Methodism in Boston needs is—more Methodism.

Natick, Mass.

#### THE FOCHOW CONFERENCE.

Rev. Geo. B. Smyth.

THE Fochow Conference opened on Friday morning, Nov. 23, 1894, with Bishop Nind in the chair. The opening was delayed a day, owing to the unavoidable detention of the Bishop at Shanghai. On Thursday evening he arrived, accompanied by Mrs. Nind, their two sons, and Mrs. Mary C. Nind. In spite of the long journeys they had taken, all looked well.

It is unnecessary to describe the Conference session in detail. Business was conducted in the usual way. No local questions of great importance were discussed except a resolution asking for decisive action on the matter of foot-binding. Equal representation of lay and clerical delegates in the General Conference, and the proposed new ratio of ministerial representation, were approved by a large majority.

A very large class of deacons was ordained, and four were ordained elders. The reports were the great feature of the session. In no other year of the Mission's history had such advance been made. There was an increase of 616 new members and 1,662 probationers, thus making in all 4,302 members and 5,167 probationers. With the 2,006 baptized children, there are now 11,474 names on our church rolls. The subscriptions to various objects were large: \$200 for missions, \$1,150 for self-support, \$1,370 for church building, and nearly \$500 for other local purposes. These amounts are gold, and mean an advance of about twenty-five per cent. over the subscriptions of last year. Almost all the reports of the districts told of such willingness to hear the truth as had never before been manifested. Specially noticeable progress was made on the Fochow, Ming Chiang, and Hinghua Districts, in charge respectively of Dr. J. H. Worley, Dr. N. Sites, and Rev. W. N. Brewster.

Messrs. Worley and Brewster have been able through a large number of special gifts to open a great many new places for preaching. In the Fochow region there was a remarkable willingness to have schools opened and to listen to the preachers. What was needed was somebody to preach; there were people enough ready to hear and believe. We had been suffering for years from a lack of native preachers, and now that this want is being supplied, the whole work is growing.

China is to be converted by Chinese, not by foreigners. The China Inland Mission, which has about 400 missionaries, shows no such advance for the year as this mission with only 33. And be it remembered, too, that the amount of money we receive is only a fraction of that received by the China Inland Mission. The great difference between the two lies in the fact that we work largely through native preachers and aim at conversion, whereas the Inland Mission works mostly through foreigners and aims principally at evangelization, or the simple proclamation of the Gospel. This, at least, seems to be the purpose of its founder and director, J. Hudson Taylor. When I was in America I heard this Inland Mission spoken of as if it were the only mission in China, whereas it is incomparably more expensive, and far less effective in building up a strong native church, than our own mission at Fochow.

The whole session of the Conference was characterized by great harmony, and the presence and addresses of the Bishop were a benediction to us all. Some of the evening meetings were occasions of special interest. Mrs. Mary C. Nind preached at two of them with much power. Her themes were the higher Christian life through the baptism of the Holy Spirit, and the privileges of the Christian in the enjoyment of it. It was a great advantage to have this higher standard so clearly held up before the large audiences which listened to this gifted lady. One meeting was entirely given up to raising subscriptions for a new church to be built on the site of our old Tieng Ang Tong at Fochow. We have needed a new church for years. The present building has long been too small, our ordinary Sunday congregation fills it, and at Conference it will not nearly accommodate the crowds who want to attend. At the meeting mentioned Mrs. Nind made a stirring address, and Dr. Worley, the presiding elder, proceeded to raise the money. The result was a subscription of 3,300 Mexican dollars, or about \$1,700 gold. Of this sum the missionaries gave about \$2,000, the native Christians about \$1,000, and Mrs. Nind and Bishop Nind \$100 gold each. We need now \$2,000 gold to complete the church—one large enough to accommodate at least twelve hundred people.

A few days after Conference there was a great tent meeting on the grounds of the Anglo-Chinese College. It was conducted by Dr. Worley. Fully a thousand people were present, and the Bishop baptized 106 adults and over thirty children. This was, so far as I know, the largest gathering of native Christians ever held in China. After the Bishop had baptized about seventy, I heard him say to himself, "Praise the Lord! It seems as if all China were coming."

After the tent meeting the Bishop left Fochow to visit Kucheng, a city about a hundred miles to the west, and the centre of one of our districts. He was given a grand reception, some of the Christians going out several miles to meet him. After spending Sunday there he returned to Fochow, whence he set out on the following day to visit Hinghua, a city about seventy miles south of Fochow and the centre of Mr. Brewster's work. There he dedicated a new church built through the liberality of a generous New England layman. Over a thousand people were present at the dedication. From Hinghua the Bishop went to Hockchiang, the centre of another district. There he called on the district magistrate, who returned the call on the following day. The visit of this Chinese official on the Bishop will be a great help to the church all through the district.

Thus has Bishop Nind traveled through this region as no other Bishop ever did before. No other man ever visited us who saw so much of our work, no other visitor can tell so fully from personal observation what missionaries have done in this province. There are more Christians in the province of Fokien than in any other in China, and it is fortunate that the Bishop has seen so many of them, and that so many of them have seen him.

On Wednesday, Dec. 26, he left us for Shanghai, whence he proposes going to Nagasaki, and from there he hopes to go to Korea. His visit was an inspiration, and nothing would give us greater pleasure than to welcome him to our midst again.

Mrs. Mary C. Nind is still here, and will probably remain for some weeks. Every Sunday she preaches somewhere, and wherever she preaches she is listened to with rapt attention. She is staying here with her daughter, Mrs. Wm. H. Lacy. She, too, has seen a great deal of our work. She went with the Bishop to Kucheng, and may visit Hinghua before she leaves for Singapore to visit another child of hers, the Woman's Foreign Missionary Society's work in that southern city.

Thus all departments of our work have been thoroughly examined. Our visitors can speak from extensive personal observation, and we trust that the result will be a large increase of interest at home in the great enterprise which our church is engaged in here—the bringing to Christ of the greatest possible number of the men and women of this vast empire.

#### The Conferences.

##### N. E. Southern Conference.

###### Providence District.

At the annual encampment of the Rhode Island Department of the G. R. held a few days since in Newport, Rev. H. B. Cady, pastor of the Thames St. Church, was elected department chaplain—a position of honor which he has held at the earnest wish of his comrades for several years.

Great satisfaction is expressed in view of the fact that the legislature of Rhode Island, as one of its first acts, repealed the mischievous Pool Law, which permitted wholesale gambling at Narragansett Park. The immense uprising of the people in a vigorous petition very largely signed by citizens in all parts of the State amounted to a demand for its repeal which our liberal legislators were not slow to understand.

The second annual dinner of the East Greenwich Academy Club of Providence and vicinity will be held at the Trocadero, Feb. 27. Over two hundred were present a year ago, and Prof. Alonzo Williams, of Brown University, was elected president. The presidents of Brown, Wesleyan and Boston Universities and of Wellesley and Smith Colleges have been invited and will probably be present. It is also expected that prominent State officials and others who have made the old Academy alumni famous will deliver addresses.

At the chapel exercises of the Academy, five students received commercial diplomas, Feb. 1. Rev. Dr. Henry S. Lunn, of London, gave a very helpful and inspiring address before the students and faculty of the school, Jan. 30, which fully maintained the reputation of the distinguished divine. The Day of Prayer for Colleges was observed at the Academy with appropriate religious services during the day. At 9.30 A. M., class prayer-meetings were held. At 11.30 the school met in the chapel, and, after prayer by Rev. J. E. Hawkins, pastor of the local church, Rev. W. S. McIntire, of St. Paul's Church, Providence, gave an address. He also addressed the pupils again at 2.45 P. M. Both discourses were thoughtful, interesting and suggestive of that which is of practical value in every-day life. In the evening a prayer-meeting was held at which several sought the Lord. About 64 per cent. of the students are professing Christians, 15 of whom began their Christian life here. Thirteen young men are preparing for the ministry and one young lady is preparing for the foreign missionary field. These facts indicate the kind of work that is being done at this grand institution. Dr. F. D. Blakeslee, the principal, is a decided success in his work, and is constantly making manifest the magnificent results of his labors.

Good and vigorous work is continually done at Tabernacle Church, Providence, under the pastorate of Rev. J. A. Root. G. W. Amison has recently been elected superintendent of the Sunday-school. A circle of the King's Daughters has a large class in physical culture, and is doing efficient work in the interests of the church. Much attention is given to the musical features of worship, in which a goodly number of young people manifest much interest, and their singing is an inspiration and blessing to the entire audience.

In a recent issue of a local church paper, Rev. E. F. Studley, pastor of the church at Edgewood, gives a very full and careful analysis of an address recently delivered in Providence by Col. Ingersoll on "The Bible." He gives a paragraph from Ingersoll and then follows it by sharp statements of facts. It is finely done and is highly creditable to the young clergyman whose pen we shall hear from, we trust, more frequently in the future. X. X. X.

###### Brockton and Vicinity.

Central Church.—The series of special meetings have just closed. Much of the success of the meetings was due to the large chorus so efficiently conducted by Prof. E. L. Howard. About eighty sought the Lord, many of whom sought not in vain. The pastor, Rev. C. M. Meiden, preached every night, and is a success as his own evangelist. Feb. 3, 18 was received on probation, 4 by letter, 4 into full membership, and 9 were baptized. The church faithfully maintained the meetings, and is greatly quickened.

Pearl Street.—Class and prayer-meetings are popular in the "mother church" of Brockton Methodism. At the last quarterly conference the pastor, Rev. J. E. Johnson, received an urgent and unanimous invitation to return for the fourth year. Feb. 3, Mr. Tudor Cherneff Rodoslavoff, of Bulgaria, spoke of mission work in his country. The people became greatly interested in our Bulgarian Mission. It would be well if more of our people could hear of missions from native missionaries. Have Mr. Rodoslavoff spend a Sunday with you!

South Street Church.—The recent revival meetings have put the church in good working

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condition. The pastor, Rev. G. W. Hunt, adopted a novel plan of New Year greeting. He wrote a personal letter to every one of his 240 members. It was a laborious task, but it paid. Feb. 3, 2 were received on probation and 8 by letter. During the month there were four conversions.

Cochesett.—The church here is bound to prosper. Despite the hard times, the benevolences have all been advanced and the missionary collection reached \$53 and will be raised to \$60. The church will nearly attain the million-and-a-half

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line this year. Such a church is worthy of appreciation. So says the pastor, Rev. E. B. Hammond. Two conversions are chronicled for the month.

**East Bridgewater.**—A new furnace has been put into the church at a cost of \$120. Recently the Epworth League gave a reception to the church and congregation. The aged members were brought to, and taken home from, the reception in carriages. Written invitations were sent to all. Refreshments were served in the vestry. The pastor, Rev. M. B. Wilson, received a unanimous invitation to return the third year. G.

**New Bedford District.**

**Nantuxet.**—The church is prospering under the leadership of the new pastor, Dr. D. C. Ridgway. The congregations have more than doubled. The Epworth League has probably the largest attendance of any League in the Conference, from four to five hundred being present at its meetings at 6 o'clock on Sunday evenings, necessitating that they be held in the audience-room. New members are being added to the League and new lines of work are being taken up. Mrs. Dr. Ridgway has been chosen president. A Junior League of 34 members has been formed, of which Miss Helen Ridgway is president, and is doing good work. The Sunday-school attendance has largely increased, the number present Jan. 20 being 104, the largest for many years. All departments are working harmoniously together on spiritual, social and financial lines, and as a result prosperity is everywhere manifest. Union meetings were held during the Week of Prayer, following which the pastor has carried on revival services. Already twenty-five have made profession of religion, and the interest still continues. Jan. 3, the members of the congregation in large numbers gathered at the parsonage, and after a very pleasant social season, closing with prayer by the pastor, the company departed, leaving the pastor and his family richer by a generous donation of cash, groceries and provisions, and especially by this expression of the esteem and good-will of their parishioners.

**Long Plain.**—The pastor, Rev. J. Kirkendall, baptized 6 and received 2 on probation, Jan. 20. New pews have been ordered for the church, and are expected about March 1. When these are in place their auditorium will have a more churchly appearance and the worshippers will be more comfortably situated. Jan. 20, a series of meetings was begun at Clifford Chapel, a union chapel at which Mr. Kirkendall has been preaching on Sunday afternoons, in which sixteen have started in the Christian life.

**Chatham.**—Union meetings were held for three weeks with good results in the quickening of the spiritual life of Christians, and bringing out new voices in the social services. The Epworth League is doing good work, the chairman of the Mercy and Help department having made about seventy-five calls. The parsonage as well as the church has been treated to a good coat of paint, and all bills are paid. Rev. J. N. Patterson is working most harmoniously with his people, and his return for the third year was unanimously requested.

**South Harwich.**—The attendance at the evening services is larger than during the autumn. The ladies held a fair in December, free from all objectionable features, which netted them about \$80. Rev. N. B. Cook is pastor.

**Provincetown, Centenary Church.**—The congregations, especially on Sunday evenings, are large, and give the pastor great encouragement. One hundred new singing books have been bought for the Sunday evening prayer service, and the people are delighted with them. The Sunday-school is doing well under Mr. Wallace Cutter's care, and the officers and teachers are co-operating more than ever to build up the school. Fifty new books have been added to the library for adults, and about thirty for the infant department. The Ladies' Aid Society made the pastor's wife the happy possessor of a magnificent fur cape at Christmas time; and lest this should not keep them warm enough, they added a "comfortable." Rev. G. A. Grant is pastor.

**Provincetown, Centre Church.**—Union services with Centenary Church were held for two weeks, in which Christians were quickened and a few persons were converted. The Sunday-school is in a prosperous condition under the superintendence of E. O. Snow. Its financial condition is excellent. Generous help in clothing and money has been sent to the sufferers in Nebraska and to the Little Wanderers' Home, and about \$30 has been spent in clothing poor children in their own village. Rev. R. Povey is pastor.

The following extracts from the records of the

town of Provincetown may be of interest. I copy verbatim *ad litteram* :—

At meeting of the inhabitants of province town being legally warned made choice of the following persons to the respective offices, viz. Samuel Atwood, town clerk, Stephen Atwood, Nehemiah Nickerson and Solomon Cook, Junior, Selectmen, Thomas Kilby, Treasurer, John Atwood, Constable. Stephen Atwood, Seth Nickerson and Solomon Cook, Junior, Chose Committee to agree with the Reverend Mr. Parker What he shall have for his salary the year, agreed to fence Mr. parished meadow by the 29 of this instant January upon the forfeit of one quarter gavel of Drye fish. John Conant Chosen to see that Boys Donot play meetings of the kind that Each man Should fetch one Burden of Brush by the 18 of this instant January upon the forfeit of fourteen pounds of fish. David meadow the 29 of January. Samuel Atwood keeper of the meeting house for which he has to have as much as Will purchas three Bushels of Corn. January yee 8, 1798.

N. B. D.

**Norwich District.**

At Westerly Rev. J. T. Docking and his people are engaged in putting in a new ceiling to the audience-room. It is to be of steel, furnished by a New York firm and handsomely decorated. The whole cost will be about \$600. The reopening is set for Feb. 20, with Bishop C. D. Foss for speaker. It is expected that the whole expense will be provided for by that time. Mr. Docking has been much interested in the work of Dr. Henry S. Lunn, of London, England, to this country, and in arranging for him to address the leading universities in the East. Probably some interesting plans to bring the Grindelwald Conference more to the attention of the American churches may develop from this tour and the Epworth Pilgrimages take a wider scope.

Union evangelistic services by four churches have been held during three weeks at Thompsonville. Rev. W. C. Stevenson, the "Irish evangelist," was in charge. He was converted in Dublin, Ireland, during the meetings held there by D. L. Moody. His methods and manner much resemble those of that noted worker. His home at present is Chicago. The attendance at the services steadily increased to the close. The papers report two hundred conversions. The pastor of the Methodist Episcopal Church, Rev. L. B. Coddling, received 16 to probation and 1 into full connection, Feb. 3. The general influence of the services upon the community has been beneficial. Mr. Stevenson is now engaged in services at Newport, R. I.

Revival work has been in progress at Oneco for several weeks. Several conversions have occurred, backsliders have been reclaimed, and many Christians have had a great quickening of spiritual life. Among these are leading citizens of the place whose influence must be very helpful to the church. The pastor, Rev. E. J. Sampson, and wife, Mrs. Mary Bray Sampson, returned last winter from work in the South America Mission. Very efficient help has been given in the special meetings by Rev. W. McK. Bray, of New Jersey, Rev. R. Pierce, of Salem, Mass., and by Rev. G. H. Hastings and F. M. Messenger, Rev. of North Grovesdale. Good interest still continues, though the special meetings have closed.

At the fourth quarterly conference at Williamstown all departments of church work were reported in a flourishing condition. The finances are in fine shape. Rev. O. W. Scott's return for the third year was unanimously and enthusiastically requested.

The New London League gave a reception to all the Endeavor Societies of the city on the evening of Jan. 28 in the vestries of the church. The decorations were very tasteful, the musical program excellent, and the refreshments of the very best. The relations of the young people's societies of the place are very cordial. Good spiritual interest pervades all the services of the church. Union revival meetings, with Dr. Chapman of Philadelphia as leader, are planned to begin April 15. Y.

**Maine Conference.**

**Portland District.**

The missionary map, with its appeal, information, epigrams, and apportionments by districts to the Spring Conferences, is out. The Portland District raised \$2,750, and was marching near the \$300,000 line. \$291,000 required for the \$300,000 line—an advance of \$336. This would be an average of a little less than \$10 for each charge, and with the money sent in under the special call this is not so formidable a task as might appear. The work depends largely upon our love, our enthusiasm, and how we are affected by the emergency. Our country with less population and less wealth than now fought a great civil war at immense cost, and was paying the bills so rapidly that the cry was raised, "What shall be done with the surplus?" How did the country do this? It thought that it must, and felt that it must. The church, with an enthusiasm and determination to save the world not so great as we had in the sixties to save the country, could make McCabe cry out, "Stop!" and our offerings would appear in proportion with the unparalleled prosperity of our missions in India.

**Hollis.**—The congregation is large and the interest excellent. The collections taken at one service for pastor and presiding elder amounted to \$27.40. This is good for a scattered population on a winter's day. The pastor is desired to continue.

**Sanford.**—At this place the hard times struck hard, and the operatives were compelled to strike early and often and at small wages to get a living. There has been quite an exodus, but the church is working bravely, and the Sunday-school by a lookout committee and a watch-care system holds its own, though it has lost forty members. The local preachers—Longbottom and Wadsworth—hold services at Oak Hill, and the same men are superintending a large interesting children's meeting. There has been raised on the debt, \$146.

**Alfred.**—This church is most hopeful and enthusiastic. The prospect of important improvements in the church property is good, and work on the vestry is already begun. Several are willing to lead with generous subscriptions. Five have been received on probation. The advance here has not been by a new chopping of a green lot, but by a June growth of the whole crop.

**Goodwin's Mills.**—We recently reported some special interest. We found the people appreciating the pastor's work and the helpfulness of the pastor's wife, Rev. W. H. Barber's return is desired. If the churches keep up on this line, the "cabinet" will have an easy time. P.

**East Maine Conference.**

**Rockland District.**

**Southport.**—Work on this charge is going well. Finances are in good condition. The pastor's claim is paid to date. A \$100 note on the parsonage has been paid, reducing the debt to \$100. Some progress has been made on the benevolences. The pastor, Rev. J. W. Price, reports good congregations and well-attended prayer-meetings. He says: "The only thing lacking is a good revival."

**East Boothbay.**—Rev. V. P. Wardwell, after an illness of nine weeks, is again at his work, to the gratification of his people. The social meetings have been well sustained by the official members. Considering the pastor's long sickness, general conditions are favorable, and we expect the closing months will show marked prosperity.

**Boothbay Harbor.**—As usual, all is going well at this pleasant appointment. The new pipe organ is expected early in February. Pastor Hawley is making fine progress with the subscription list, and no doubt will have the needed amount when called for. A new fence has been built at the rear of the church lot for hitching horses. Outside doors and windows and a new platform have been added to the parsonage, and a new kitchen is to be finished in the spring.

**Revels.**—The good work reported last week is still in progress, all the places mentioned having had conversions since then. Sheepscot is also enjoying a time of refreshing. May every charge have a revival in some form, and delightful will it be if it embraces the conversion of sinners.

Jan. 31 closes our third quarter. For fourth quarterly appointments see ZION'S HERALD of Jan. 16. May it be a time of fruit-gathering! O.

**Bucksport District.**

**Ramblings of the Third Quarter (continued).**

—Dec. 23 our appointment is at Castine, Dunbar's School-house and West Penobscot. So after a few days at home we again take up the line of march and on Saturday afternoon drive to that historic town. It is one of those cold, windy days, with a strong breeze from the northwest. The roads are very rough. On our arrival at Castine we find the town all agog, for the gunboat "Castine" is on her way to this place to receive the valuable gift from the citizens of this town who have been looking for some time for an opportunity to present the same in due form. We hold quarterly conferences in the evening, and from the reports there presented we learn that the work is moving quietly on. Steps are being taken to raise money—in fact, some have already been secured—to enlarge and repair the church edifice. These repairs are much needed, and we are hopeful that the undertaking will be a success.

Sunday morning we conduct a love-feast, preach, and administer the holy communion to a goodly number.

At 2.30 P. M. we are at "Dunbar's School-house"—four miles from the village. We find a house full. Many of them are old acquaintances, and as we look upon them we recall pleasant and profitable services that we have shared with them in the past, and we breathe a silent prayer that the services of this day may be helpful to some. After preaching and administering the sacrament, we go to the home of Mr. and Mrs. Cyrus Leach for tea. Here we find a very cordial welcome—as all of God's servants do who share the hospitality of this home. Being at our appointment for the evening at West Penobscot, we are obliged to make our stay in this locality brief; but we are here long enough to learn that on this charge there are loyal souls who are exceedingly anxious for the cause of Christ to prosper. Rev. O. H. Fernald, D. D., is pastor, and with his people feels that an old-time reformation is what is needed in order that the work of the Lord may be prospered here.

At our evening appointment, despite the cold and hard traveling, we find a large number present. The pastor, Rev. Chas. Rogers, is unable to be with us. After preaching to this people we point our faithful horse toward home, nine miles away, and at 9.30 P. M. we are at our own door, having preached three times, administered the sacrament thrice, and ridden twenty-one miles since morning.

We are privileged to spend Christmas with family and friends at Bucksport, where we attend the cantata given under the auspices of the League and Sabbath-school Christmas evening. It was well rendered and reflected much credit on those who had the care and training of those taking part.

Sunday, Dec. 30, we divide between Bucksport

(Continued on Page 12.)

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## The Family.

### AT REST.

Bertha Gerneaux Davis.

I used to pray, "Lord, let this thing be done;"  
Or, "Let my eyes tomorrow see the sun;"  
"Lord, send me this;" or "Turn my feet away  
From paths too rough for walking," I would  
say.

But now each day in passing brings to me  
New visions of my Father, and I see  
His figure near me when the way is dim,  
And so, my own face turning up to Him,

I say no more these prayers in restless tone.  
No roughened pathway or no sharpened stone  
Has power to hurt me, for the heavens shine  
Since I have asked His will to cover mine.

Washington, D. C.

### Thoughts for the Thoughtful.

If we knew whose feet were standing  
Close beside the silent stream,  
If we knew whose eyes were closing  
In the sleep that knows no dream,  
We should be so kind and tender,  
Lightly judge and gently speak—  
Let us act as if our vision  
Saw the links that swiftly break.

— Mary T. Lathrap.

Do not keep the alabaster boxes of your  
love and tenderness sealed up till after your  
friends are dead. Fill their lives with  
sweetness. Speak kind, approving, cheer-  
ing words while their ears can hear them,  
and while their hearts can be thrilled by  
them. The things you mean to say after  
they are gone, say before they go. — Se-  
lected.

We are wild and worthless olive-trees,  
until we are engrafted into Christ, who by  
means of His living root renders us fruitful  
trees "unto the praise and glory of God." As  
the fruitless orchard is the shame and  
poverty of its owner, who has suffered the  
palmer-worm to devour it, so a fruitful  
orchard is the honor and wealth of its pro-  
prietor, attesting his patient care and toil.  
How ennobling and inspiring the thought  
that the declarative glory of the great God  
may be enhanced by us dwellers in houses  
of clay. With what dignity God has  
clothed us, that we should be reflectors on  
the earth of the glory of God that fills the  
heavens. Looking down upon sin from the  
summit of this great thought, how despi-  
cable it appears.

"A thing most unsightly, most forlorn, most  
sad."

— DANIEL STEELE, D. D., in "Half Hours  
with St. Paul."

Faith wipes away our tears. Ah, the  
heartbreaks that are in this weeping world!  
Tears of which no one knows but God;  
fierce rebellions and longings; inward an-  
guish of spirit; grief unutterable, deep, and  
sad! . . . O thou who treadest the wine-press  
alone, lay this thine whatsoever pain upon  
the breast of God. Hath He not known  
our griefs and carried our sorrows? That  
which today breaks the heart shall tomor-  
row shine as the crowning mercy of one's  
years! God is not maiming thy life, but is  
leading it to greater blessings, that shall  
make thy heart rejoice. Trust thou the  
Eternal. "In all their affliction He was af-  
flicted, and the angel of His presence saved  
them: in His love and in His pity He re-  
deemed them; and He bare them, and car-  
ried them all the days of old." — ANNA  
ROBERTSON BROWN, Ph. D., in "The Victory  
of Our Faith."

O Thou of purer eyes than to behold  
Uncleanliness! lift my soul, removing all  
Strange thoughts, imaginings fantastical,  
Iniquitous allurements manifold!  
Make it a spiritual ark, abode  
Severely sacred, perfumed, sanctified,  
Wherein the Prince of Purities may abide—  
The holy and eternal Spirit of God!

— David Grey.

Not man alone grows great by being lifted  
up; when rain and snow are taken out  
of soil and lifted up into growing vine, they  
become a purple flood; when phosphates at  
the root's bottom are lifted to the top of  
the wheat stalk, they become the world's  
food; when iron and carbon of soil are lifted  
up and built into oak and pine, they take  
a place in universal art and industry; when  
stones are lifted from quarry into wall and  
tower, they become temples and palaces.  
Similarly, He who is to be the Exemplar  
and Redeemer of mankind was lifted up  
before all the world, the model of the best  
that is to be; representing that last estate  
to which religion and civilization shall bring  
the race; the mark to show the highest point  
of the tide to which moral excellence shall  
rise in the ages to come. The name of  
Jesus Christ glories within itself every idea  
and ideal of man; all gentleness and jus-  
tice; all wisdom and all mercy; all sym-  
pathy and tenderness; all courage and self-  
sacrifice and purity; above all love, tropi-  
cal, immeasurable, inimitable. As the  
flashing orb in the sky has lifted the tides  
in forward flow, so the Name above every  
name lifts society upward in character and  
culture, and will yet lift man back to his  
Father's side. — N. D. Hillis, D. D.

How differently they [the "cloud of wit-  
nesses"] view life and its end from us who  
are on this side! Their eyes see the Chris-  
tian approaching the goal of life. His  
friends are with him and they are weeping.  
The curtains hang heavily down the win-

dows. Every footfall is quiet in the room.  
The words are all whispers. There is a tear  
in every eye. There is silence there in the  
chamber of death, and there are mourning  
and sadness; but I hear the dying Christian  
sing out: "O grave! where is thy victory?  
O death! where is thy sting?" And he  
closes his eyes, his head is on the bosom of  
Jesus, and he sweetly passes away. Tears  
are on this side. Looking at the cloud on  
the other side, and listening to the voices, I  
hear one saying: "Thank God, father's  
safe." And yonder is a little cherub voice  
singing out: "Mother has come—safe,  
safe from a world of temptation." There  
is the poor man who was persecuted and  
assaulted by his passions and his tempters  
until his life was in jeopardy, but he goes  
off at last, and while friends weep on this  
side, they shout all through the cloud,  
"Another sinner saved!" while the soul  
itself, almost astonished at the fact of its  
salvation, as heaven bursts upon the vision,  
cries out: "Safe at last!" And oh! the  
shout that goes up all through the cloud  
that reaches to the throne of God. For  
"there is joy in heaven among the angels  
of God over one sinner that repenteth."  
— Bishop Simpson.

### HOW FOUNDRY CHAPEL BECAME AN INSTITUTIONAL CHURCH.

Alice M. House.

JUST a fortnight after Rev. Ward Paxton  
had entered on his duties as the new  
pastor of Foundry Chapel—a dingy old  
church in a foreign missionary field in a  
large Western city—the Northside House  
opened on the next square. The House was  
to be operated by a little band of college  
men, the most active of whom, John Cal-  
vert, had been a classmate of Paxton at the  
University. It was an old, two-story frame,  
dwarfed by tall rows of neighboring tenement  
houses, that had been offered to Calvert,  
rent free, by one of his clients who was in-  
terested in his schemes of social reform.  
Before the opening, offices, club-rooms and  
reading-rooms had been fitted up and made  
as attractive as fresh paint, cheap wall  
paper, and tasteful, inexpensive furniture  
could make them.

"You see it is simply a bit of secular ef-  
fort to embody the command, 'Thou shalt  
love thy neighbor as thyself,'" Calvert ex-  
plained to Paxton, a few nights after the  
opening, by his study fire.

"But in singling out the second com-  
mand, my dear fellow," Paxton replied,  
"won't you make the temporal welfare of  
this neighborhood your chief concern and  
let the other things go?"

"I know you would rather see me doling  
out bouquets with Scripture texts tied to  
them instead of bread," Calvert said, with  
a good-natured laugh; "but your churches  
have alienated the poor by forgetting that  
men have bodies as well as souls."

"Yet in mending matters isn't there dan-  
ger," Paxton asked, taking the poker and  
stirring up a flickering blaze, "of forgetting  
the life is more than meat and the body  
more than raiment?" I haven't much faith  
in your external remedies that don't reach  
the sin that lies back of so much of the mi-  
sery and want in the lives of the poor. And  
in case of sickness and death, what are you  
going to offer these people?"

"I'm afraid you will find a hundred  
causes of suffering worse than death among  
the poor," Calvert said, grimly, rising to  
go. "If we can show them that life after  
all is worth living," he added, in a different  
tone, "that will be something, won't it?"

"God bless you, old fellow!" Paxton  
said, extending his hand. "And if I can  
ever personally serve you, let me know."

"Thank you," said Calvert, with a hearty  
hand-shake; "I may call on you. Good-  
night."

A few moments later Calvert was going  
up the street at a rapid, swinging gait, con-  
fident in the success of his new venture, and  
revolving ways in which the little world  
lying about the Northside House could be  
made more sanitary and habitable, how the  
conditions of the lives of the people could  
be made easier, how, in fact, a bit of Eden  
could be made to blossom in the dreary  
waste of tenements.

Paxton sat thinking, and it was late when  
he blew out the lamp in the study.

The Northside House had been in opera-  
tion for three months, and in that time it  
had proved it had a mission to the North-  
side neighborhood that the old Foundry  
Chapel had never filled. Young women  
had taught the housewives of the neighbor-  
ing tenements how the most cheerless quar-  
ters could be made very clean and attrac-  
tive. Co-operative clubs had furnished  
their members with coal and other com-  
modities at wholesale prices. Manual  
classes for boys had taught them how to  
knot hammocks and weave willow baskets  
for which purchasers were found. A young  
physician had given a course of lectures,

with lantern-slides, on "Microbes" and  
the laws of health and sanitation. Social  
inequalities and industrial questions had  
been discussed in a men's club that met  
every week. Sacred concerts had been  
given on Sunday afternoons by amateur  
talent; and when there was no other attrac-  
tion, the reading-rooms had drawn a fair  
share of patronage.

But no one derived quite the direct bene-  
fits from the House that were enjoyed by  
the Schallers. Calvert had found them just  
as they were about to be evicted from a  
neighboring tenement, and had found work  
for Schaller after they were installed in the  
two rooms over the reading-rooms, for  
which they were to pay in janitor services.  
From the first they had taken a proprietary  
interest in the House that had led him to  
look on them as his special *protégés*. But  
when at the end of three months the nov-  
elty of his enterprise had begun to wear off,  
Calvert did not suspect that it was the  
Schallers who were to show him where his  
work, when weighed in the balance, would  
be found wanting.

It was late one Saturday afternoon when  
Calvert knocked at Mrs. Schaller's door to  
ask her help in arranging a big bunch of  
ragged chrysanthemums he had bought at  
the flower market, for the sacred concert  
the next afternoon.

"I can go right down with you now," she  
said, tying on a fresh apron. "I tucked my  
bird in its nest early tonight," she added,  
stopping at the little iron bed where four-  
year-old Martha lay fast asleep. "She has  
taken a little cold that has made her fever-  
ish," she explained, closing the door quiet-  
ly.

"I've been wishing for the chance, Mr.  
Calvert, to tell you," she added slowly, a  
few minutes later, arranging the long stems  
of a bunch of yellow chrysanthemums in a  
glass bowl, "that I'm afraid August is get-  
ting back into the old ways he fell into when  
he was out of work."

"You mean he has been drinking?" Cal-  
vert asked. "I was afraid of it when I  
missed him from the reading-rooms."

"It isn't that the rooms are not bright  
and pleasant enough."

"I know," interrupted Calvert, looking  
at the yellow gold of the flowers glowing in  
the firelight, "though I'm afraid we've been  
counting too much on some magic or en-  
chantment in these things to save the men  
from themselves. Of course, I can remon-  
strate with August, but I can't free him  
from his bondage, if he makes himself a  
slave to drink."

Mrs. Schaller looked troubled, but went  
on arranging the flowers.

The next day Calvert learned that Schal-  
ler had been brought home that night  
drunk, and felt a sudden distrust of a creed  
that did not have any theory of personal  
conversion and provided for no appeal to  
supernatural help. To this new sense of  
helplessness was soon added a grave con-  
cern for little Martha. The doctor had been  
called in, and pronounced what Mrs. Schal-  
ler thought only a cold a case of malignant  
diphtheria. The front shutters were closed,  
for the health officers' white placard hung  
on the house, and everything had been sus-  
pended.

Days and nights of dread suspense were  
spent by the little white iron bed where the  
child lay, as the pitiless disease ran its  
course—days and nights when Calvert felt  
the futility of his work and saw how little  
it meant to the Schallers in such a crisis  
that the outward aspect of their lives had  
improved. The evening of the third day  
after the doctor's first visit Calvert was sit-  
ting by the fire in the reading-room, re-  
solving for the hundredth time that if little  
Martha died he would abandon philanthropy  
forever for law, when he started up at the  
sound of the doctor's foot on the stair.

"It's all over," the doctor said, hoarsely,  
in reply to his anxious look of inquiry when  
he entered the room. "Perhaps you can  
say something to the woman," he said,  
looking quizzically at Calvert. "She thinks  
I might have saved the little one. God  
knows I tried."

"I might have sent for you sooner," Cal-  
vert said, opening the door mechanically  
and letting the doctor out into the night.  
When he closed it, he paced up and down  
the reading-room, thinking of the man and  
wife upstairs alone with their grief. Was  
there no balm in Gilead, no physician?  
Suddenly, inspired by a thought, he took  
his coat and hat down from the rack and  
started rapidly in the direction of the par-  
sonage. Paxton was in his study, complet-  
ing his preparation for Sunday, when Cal-  
vert entered, and, crossing the room to the  
fireplace, said, abruptly, —

"My experiment, Ward, has failed."

"What experiment?" Paxton asked,

pushing his manuscript back and rising to  
give Calvert a chair.

"My plan for the salvation of the poor,"  
Then he related briefly how Schaller  
been drinking and little Martha had died.

"You see my plan made no provision for  
sin or sorrow," he said. "Can't you offer  
them some comfort now, when they don't  
know where to turn?"

"I promised to help you in case you ever  
needed me," Paxton said, simply. "Shall  
I go back with you now?"

A few minutes later Paxton was walking  
in the direction of the House alone, for Cal-  
vert had left him to order a little white  
satin-lined casket, a profusion of trailing  
white buds, and a tall form that he saw in a  
florist's window, fashioned of white flowers,  
with "Our Baby" lettered in violets.

When he reached the reading-room again  
he could hear Paxton's voice pleading "in  
His name." No one had named the name  
of Christ on their lips since the House had  
opened, but Calvert felt that the little room  
above had suddenly become the presence  
chamber of the Most High.

At the simple burial service the next day  
Paxton talked from the text: "He hath sent  
me to bind up the broken-hearted, to pro-  
claim liberty to captives, and the opening  
of the prison to them that are bound."

The Northside House did not reopen  
after the funeral; but at the head of the de-  
partment of Mercy and Help in the Epworth  
League of Foundry Chapel, John Calvert  
found a new inspiration for work that grew  
out of a new sympathy for Christ's great  
longing for men, and a longing to be a co-  
worker with Him. But Ward Paxton  
learned his lesson, too. And the spirit of  
the House did not die, for the old Foundry  
Chapel became an Institutional Church.

Cincinnati, Ohio.

### "THE MOST BEAUTIFUL THING."

IN visiting one of the large city hospitals,  
the writer asked the superintendent of  
nurses what was the most remarkable incident  
that she remembered in her long hospital expe-  
rience. The lady thought for some time, and  
then, with a perplexed smile, said: —

"We are so used to suffering that I cannot  
recall any special incident, such as you desire."

She stopped, while her face became grave.  
Then it lighted up. "I can tell you what was  
the most touching and impressive thing I ever  
saw in my hospital experience. I don't need to  
think very long for that."

As the writer begged her to relate the story,  
she began: "It took place several years ago.  
There was a terrible accident in the city where  
I was then nursing, and two lads were brought  
in fatally mangled. One of them died immedi-  
ately on entering the hospital; the other was  
still conscious. Both of his legs had been  
crushed. A brief examination showed that the  
only hope for the boy's life was to have them  
taken off immediately, but it was probable he  
would die under the operation."

"Tell me," he said, bravely, "am I to live or  
die?"

"The house surgeon answered as tenderly as  
he could: 'We must hope for the best; but it is  
extremely doubtful.'"

"As the lad heard his doom, his eyes grew  
large and then filled with tears. His mouth  
quivered pitifully, and, in spite of himself, the  
tears forced themselves down his smoke-grimed  
cheeks. He was only seventeen, but he showed  
the courage of a man."

"As we stood about him, ready to remove him  
to the operating-room, he summoned up his  
fast-fading strength, and said: —

"If I must die, I have a request to make. I  
want to do it for the sake of my dead mother.  
I promised her I would. I have kept putting it  
off all this while."

"We listened, wondering what the poor lad  
meant. With an effort he went on: —

"I want to make a public confession of my  
faith in Christ. I want a minister. I want to  
profess myself a Christian before I die."

"We all looked at each other; it was a situa-  
tion new to our experience. What should we  
do? A nurse was dispatched at once for a  
clergyman who lived near by. In the mean-  
while we moved the boy upstairs to the oper-  
ating-room. There we laid him on the table.  
By this time the minister had arrived, hatless.  
The boy welcomed him with a beautiful smile.  
The clergyman took his poor hand. I had been  
holding it, and it was already growing cold.  
The house surgeons, the nurses and others, who  
came in to witness his confession, stood rever-  
ently by. The boy began: —

"I believe — he faltered, for he could hardly  
speak above a whisper, he was so weak. I could  
not help crying. The surgeon did not behave  
much better. Not a soul in the room will ever  
forget the sight, nor the words when the boy  
said: —

"I believe in Jesus Christ—His Son—our  
Lord—and Saviour."

"He stopped because he had not strength to  
say another word. Then the clergyman, seeing  
that the end was near, hastily put a small piece  
of bread in the lad's mouth, and a few drops of  
hospital wine to his lips; thus formally admin-  
istering the sacrament and receiving the lad—  
from the operating-table—into the company of  
those who profess the name of Christ. Sum-  
moning up all his strength, while the minister  
was praying, the boy said distinctly: —

"I believe — With these blessed words upon  
his lips he passed away."

"The surgeon put aside his knife and bowed  
his head. The Great Physician had taken the  
poor boy's case into His own hands. That, sir,  
was the most touching and beautiful thing I  
have seen in my hospital experience, of almost  
twenty years." — *Yoida's Companion*.



## A WOMAN OF FORTY SUMMERS.

Full of outline and fair of face,  
Swinging her fan with languid grace,  
White arms gleaming through folds of lace,  
A woman of forty summers.

No thread of white in the auburn hair,  
No line of age in the forehead fair,  
A life unmarred by touch of care,  
In spite of her forty summers.

A husband-lover and children sweet,  
Pleasures to charm and friends to greet,  
Roses scattered before her feet,  
Through each of her forty summers.

Summers all, for no winters bold  
Have snatched her sunshine and made her cold,  
Have killed her roses and left her old;  
Nothing she knows but summers.

Nothing she knows of laden cloud,  
Of freezing air and tempests loud,  
Of snows that weave for Hope a shroud;  
Her life has been only summers.

So calm she sits in the balmy air,  
No sorrows to fret, no crosses to bear,  
A summer idyl, a vision fair,  
This woman of forty summers.

Yet cold and blast but make us strong,  
After the snow the robin's song;  
To the fullest life by right belong  
The winters as well as summers.

And they whom fame shall carve in stone,  
The women whom men would fain enshrine,  
The women whom God has stamped His own,  
Live winters as well as summers.

—SARA J. UNDERWOOD, in *Jenness Miller Monthly*.

## MRS. DANG GING DONG.

The Little Woman Who Did So Much.

Rev. R. H. Howard, Ph. D.

FROM an extended article by Rev. F. Ohlinger, in *World Wide Missions*, we condense the following exceedingly interesting narrative:—

A Chinese missionary and a traveling companion have sought entertainment and rest at the humble home of one of their helpers. Hardly have they entered the domicile, when a very plain little woman, without a word, without a smile of recognition, without even a look at either of the guests, dashed into their apartments, and, in less time than it takes to write it, had turned their baskets inside out, taken the soiled and slightly soiled linen out for the needed airing, carried off a plateful of half-bleached chicken bones, and meanwhile supplied them with half a dozen articles more or less needful to their comfort.

"A plucky little body that," said one of these missionaries to the other, after the bustling, indomitable intruder had finally left the room. An interest attaches to that energetic, self-possessed, silent little woman that prompts me to sketch a few points of her remarkably eventful history.

Early in life she became a servant in an officer's family. It was while here she acquired the silent, stolid, independent manner which, in a slight degree, she exhibited on the above occasion. That she had had the small-pox, or, rather, that the small-pox had had her, was sufficiently evident from the manifold traces which the distemper had left upon her face.

In early life she became the wife of one Dang Ging Dong. Soon after their marriage the couple followed their master into one of the northern provinces, eight hundred miles from home, where, after a number of years, the husband lost his eyesight. Then, accompanied by her son of nine years, this little woman undertook the task of leading her blind husband by hand back to their native city and to their friends. What a long and weary journey! How fraught with adventure and hardship! Meanwhile, what a test of pluck and of perseverance! What an exhibition of womanhood, and of wifehood, and of motherhood—and in a heathen!

They settled in the city of Foochow, near a Methodist chapel. Dang and his son began to frequent the chapel. Sia Sek Ong, the preacher, thought that they came there for what they might get in the way of alms, and at first was disposed to pay them little attention. He soon discovered his mistake, and Dang presently gets converted. The little wife and son soon follow him. The medical missionary performs an operation on Dang's eyes, and he partially recovers his sight. He is soon sent out to preach, and the little woman by his side is also heard from.

One of the most prominent families connected with this Foochow Mission away back in the seventies was named Daing. The two sons did pioneer work on the Yeng Bing District for more than a score of years. The older was drowned on his way to Conference a few years ago; the younger is presiding elder of the district. They have wrought nobly, as did also their mother before them, who, under God, led this family to Christ. Let the following paragraph from the Annual Report of the Missionary Society for 1881, tell the story:—

"At Chiong Hu Wang, Mother Daing died on the 17th of April, in the personage of her son, Glenn Ing. Mother Daing was seventy years of age. She was born of wealthy parents, betrothed and married in a wealthy and influential family. But one of the ever-recurring rebellions of this country swept over the land. Their property was all destroyed, and they fled for their lives. Soon after, the husband and father died, and the widow and children toiled on. The eldest son sought business in Yeng Ping city, where he resided a dozen years. Our Mission opened a little chapel there, next door to where Mr. Daing was living. The preacher's wife, Mrs. Dang Ging Dong, told the woman of

the next house about Jesus. This woman in turn told young Mr. Daing."

What a monument to the value—the vast importance—of personal effort for the conversion of souls! She told them about Jesus.

One incident more, and this by way of illustrating the truly invincible, evangelical energy of this little woman, must suffice:—

In the spring of 1879 Mr. Ohlinger made a tour through the Yeng Bing District. In the love-feast at Saginga a man arose and gave the following remarkable testimony:—

"I am a stranger to most of you. I am ashamed and yet happy; sad, and yet I rejoice. My story is one of three simple words: grace, grace, grace! I heard the Gospel when a boy, and was educated in the Anglican Mission School. The missionary sent me out to preach, and paid me a good salary. I won his confidence, and he entrusted a large sum of money to me with which I was to buy mission property in long Bing. I followed the footsteps of the Prodigal. For months I was not heard from, and the missionary thought I had been killed because of the money I had on my person. Finally, hunger and nakedness drove me back. I decided on a lengthy account of my absence, and felt some hope that I could meet and face the missionary. This consolation soon left me. I had to admit the truthfulness of the missionary's suspicions. When he left the room for a moment, a fit of desperation seized upon me. I broke the cup from which I had been drinking tea with the missionary, and with the sharp, jagged edge proceeded to cut my throat. You have noticed these ugly scars on my neck. The missionary came back in time to save me, and the missionary doctor sewed up the gash. One day I was despondent almost to the point of committing suicide, and again, the next, steeped in all manner of sin and vice. My wife found employment in the Mission, and supported the younger children. I took my eldest, because he could sing and dance, and became a wandering minstrel. I have been lost to my family for three years. A few months since I was taken sick at Songlong, forty miles north of here. I came near starving. When I left the inn my son had to support me, because I had no strength. It took us a week to come here. I did not know there were Christians here; I did not think there was any one here who knew of me. When the preacher Dang came and invited me to his house I could not resist. It seemed like heaven to hear one speak to me in the Foochow dialect—and I was so hungry and weary! I was ashamed to go near Mrs. Dang because of my ragged condition. She gave me wholesome food and clean clothes, and—best of all—not only the native Christians have forgiven me, though it was a sore disgrace I brought on them by my fall, but God has forgiven me! Mrs. Dang not only nursed me back to physical life, but she has led me back to the source of spiritual life. I do not know which is more interesting now—the story of the Prodigal Son or that one about the Good Samaritan. They are both wonderful! wonderful! I am the Prodigal, the returned Prodigal!"

While this story was being told, our little woman, who was present, occasionally, though very quietly and modestly, assisted the narrator's memory; but it was very evident she was thinking far more of what she could do for the "prodigal" in the future than of what she had done for him in the past.

Dang died at his post after many years in the ministry. Seng Ting, the eldest son, graduated from our Biblical Institute, and has been preaching for a dozen or more years. The second son, a manly, serious boy, in due time matriculated at the Anglo-Chinese College. Coming from such a home as his mother had made for him, it was no wonder that he at first became homesick. In due time, however, he completed the college course, and has entered upon a career of honor and usefulness. Ask him, or his brother, to whom under God they consider themselves most indebted for the characters they have built, and they will doubtless both unhesitatingly answer, "To mother."

Meantime, as we think of the two brothers Daing, and of these two brothers Dang, to mention no other cases, with what vividness, what impressive distinctness, there comes before us the image of this little, old, peck-marked, quiet, silent woman, who yet has done so much!

Newton Lower Falls, Mass.

## Little Folks.

## WHERE WASHINGTON LIVED.

Mrs. O. W. Scott.

TRAMP! tramp! tramp! Down the front stairs came two pairs of sturdy feet. Miss Lyon, in charge of the Studley children during their mother's brief absence, looked up from her writing as the twins bounced into the sitting-room.

"It is almost nine o'clock," said she. "Why aren't you getting ready for school?"

Chris and Chet answered in unison: "Don't you know why? It's Washington's Birthday, and we don't have school."

"Surely. How strange I should have forgotten that this is the 22d," said Miss Lyon.

"Yes, and isn't it horrid?" exclaimed Bertha, coming in from the dining-room. "This rain is spoiling the skating, and we had planned such a good time."

Walter was reading by the window. He had been kept indoors several days by a severe cold.

"Sorry for you, Beth," said he, "but now you know how I've felt for a week."

Miss Lyon smiled. "Only three days, Walter. Americans are expected to speak the truth on Washington's Birthday, aren't they?"

"Well, it seems a week. But do you real-

ly believe the hatchet story?" asked the boy.

"Yes, I do," replied Miss Lyon; "not only because it hasn't been successfully refuted, but because such a man as Washington became would have been just the kind of a boy to confess wrong-doing and tell the whole truth about it."

"That's what our teacher says," said Beth, sitting down disconsolately upon the edge of a chair, and uttering an "Oh, dear!" as the sleet dashed against the windows. Miss Lyon turned away from her writing.

"I wish you had been with me last fall when I visited Mt. Vernon," she said. "It made everything connected with Washington seem much more real to me."

"Tell us about it, please," begged Beth. Walter closed his book, and the "twinnies" ran for their small rocking-chairs.

"A few questions, then, to start with, that I may be sure you understand. Now, Chris and Chet may tell me who George Washington was."

"The Father of his Country," they shouted with one voice.

"Walter, in what year was he born, and where?"

"Born February 22, 1732; but just where I don't remember. Somewhere in Virginia."

"Yes, in Westmoreland County I think. Beth, where and when did he die?"

"At Mount Vernon, I think, but I don't know when," she replied.

Neither did Walter know, but he found in the cyclopedia that it was Dec. 14, 1799.

"Chris, where is Mount Vernon?" asked Miss Lyon.

Chris rolled his eyes at his "other half," but neither could tell, so Walter answered that it was on the Potomac River near Washington, the capital of our nation.

"Yes, Mount Vernon became Washington's home and his own estate, by the death of an older brother, when he was about twenty years old. So he spent many years there before he became commander-in-chief of the Army during the Revolutionary War. Walter can give the date of that service, I suppose."

"It must have been from 1776 to 1783, as those were the seven years of the war," replied Walter, who was very good in history.

"Yes, and six years later he was chosen President of the new nation, and that took him from his beloved home—how many years, Chet?"

Bertha held up four fingers, and the small boy responded, "Four," adding, "She told me!"

"Good boy!" cried Walter. "You give your older brother a good example."

"Now I think we are ready for our visit," said Miss Lyon. "We started from Washington and went by steamer sixteen miles down the beautiful Potomac, stopping finally at the wharf, and walking directly to Washington's tomb."

"Is it in a garden?" asked Chris.

"No, but a large, beautiful lawn lies all around it. In fact, on either side the slope extends, with trees here and there, and the old mansion at its height."

"Tell us about the tomb, please," said Walter.

"It is built of brick, and has a wall around it with double iron gates. Looking through these we saw the marble sarcophagus which contains his dust. On the lid are the arms of the United States and the single word 'Washington.' His wife is buried beside him. An old colored man who had been on the estate a great many years was in charge, and watched to see that no one touched or defaced anything."

"Did you get anything, Miss Lyon?" asked Chet.

A faint flush rose to that lady's cheeks. "I cannot tell a lie; so I must confess to plucking a four-leaved spray of myrtle from a vine which was in the path. The autumn leaves were falling, and we all gathered some. Here are mine," and she showed the dried souvenirs from the sacred spot.

"But now we must hasten on to the large white house, with its piazza, supported by eight pillars twenty-five feet high. You think that is a 'high piazza,' but it is also nearly the height of the house, which is but two stories. Standing upon the piazza, the view is very beautiful. The lawn, with its fine trees, slopes down to the river which winds and shines as it flows past the estate; and beyond you can catch glimpses of fields and forests and far-away hills. It was almost enough to make Washington good and great to live there, I think. But I must tell you that this home would have gone to ruin if the women of America had not bought and preserved it. They have refitted all the rooms, but I can tell you

only about a few of many things in them."

"Teacher said Nellie Custis' harpsichord was somewhere—is it there?" interrupted Beth.

"Yes, in the music room. It looks like a baby piano; but Washington paid a thousand dollars in gold for it. Before it was placed in this room—and no one is allowed to go into it now, only to look in—visitors had taken the ivory off the keys, and torn the inlaid brass work from the frame."

"What a shame!" exclaimed Walter.

"In the banquet hall was a carved marble mantel, the work of a great artist. Bits of this were broken off. One gentleman secured the horns of a cow and had them mounted for shirt studs, but his conscience troubled him so that he had to confess. But the dainty marble cow is still minus her horns."

"What did you see that you remember as best of all?" asked Beth.

"One thing was in this same large hall, where so many noted people have feasted. It was the painting, 'Washington before Yorktown,' by Peale. At the right of this great picture hung an old mirror; and looking into that, Washington and the horse he rides look truly alive. The guide said it was an accidental discovery, but I felt that I had seen George Washington through that wonderful reproduction. But of course the room where Washington died is the most hallowed place. It is a medium-sized chamber, with a small dressing-room opening from it. In it are many things that were there nearly a hundred years ago—the very articles used—and the bed stands where it stood then. We saw the secretary, his old leathern chair and hair-covered trunk. The cover of a footstool was Mrs. Washington's work. But we thought of the great statesman who died there, and had few words to say about relics."

"I don't like to hear about people that died," said Chris, in a doleful tone.

"If one lives as George Washington lived, it is not so very sad to die, dear; but now shall we go carefully down the stairs—for they are weak—and out into the sunshine and see the little houses where the slaves lived?"

Beth gave a gasp. "Did he own slaves? You said he was good."

"So he was; but nearly all Southern gentlemen in those days were slaveholders. Mount Vernon originally contained about eight thousand acres, and Washington owned one hundred and twenty-four negroes. But he didn't believe slavery was right, and in his will he said they should be freed after his wife's death."

"Tell about the little houses now," said Chet.

"Oh, yes! They were 'out in the back yard,' as we would say, and were the homes of the house servants. There was the 'carpenter's house,' and the 'shoemaker's,' and the 'blacksmith's,' and the 'weaver's.' You would like to look into that and see the little wheels and big wheels, and the loom such as wove the cloth to clothe all these slaves. There were two kitchens out there. One was the family kitchen where we saw the old, old fireplace and big brick oven. The other was used on state occasions, and there was a covered hall leading from it to the 'great house.' Through this the darkies, big and little, used to hurry with good things for the table. Just outside the family kitchen was the old well, and a great magnolia tree which Washington planted. He also laid out the garden, and the borders of box are now as high as my shoulders. But oh, there were so many things. You would like to see the ancient family carriage that stood in its own small room near the stables. It had three seats, so close together that I wondered how they could all have been comfortable in the long ride to church. But I suppose it was grand in its day, and I tried to imagine it drawn by two spirited white horses, with a colored coachman in front. But now it is time for me to finish my letter, so good-bye to Mount Vernon!"

"Thank you, Miss Lyon," said Beth. "I forgot all about the storm and the skating while you were talking."

Willimantic, Conn.

While Speed is filling the bottle,  
Hurry is spilling the ink;  
While Speed is solving the problem,  
Hurry's beginning to think.  
While Speed is hitting the bull's eye,  
Hurry is stringing his bow;  
While Hurry is marching his army,  
Speed is worsening his foe.  
Hurry is quick at beginning,  
Speed is quick at the end;  
Hurry wins many a slave,  
But Speed wins many a friend.

—AMOS R. WELLS, in *St. Nicholas*.



## Editorial.

### EVER LEARNING.

CHILDREN, it has been said, are a part of our education, and he or she who has not brought up children can hardly be said to have reached complete development; for lack of the influences which would have come from this process, they are the poorer forever. No doubt this is true. But the same remark could be made of still other classes of influence. Educative powers and processes are many. Scenery educates. Companionship educates. Suffering educates. On this view of things no one can be fully educated; all are defective on some sides. But he whose studies are continuous and whose teachers are diversified, will have a good start when he enters the higher school of heaven.

### HOW TO BURY BIGOTRY.

EACH man makes his own Bible. That is, he makes his own selection of the texts to be emphasized, and then he puts his own interpretation upon these texts. He means to be honest no doubt, and perhaps feels absolutely sure that he has the mind of God; but so does the other man who takes an entirely different view of these passages; and both cannot be right. Very likely both are, in part at least, wrong. What follows? People should cease identifying their own opinions with the Divine will, should be less positive in their assertions as to theological truth, and should give up the notion that there can be such a thing as infallible certainty about doctrines which can only be revealed through the imperfect media of human language and very fallible human minds. How strange that so many even yet refuse to accept these simple conclusions! Their acceptance would be the death-blow of bigotry and intolerance, and inaugurate an era of love and peace.

### THE LIP OF CANAAN.

PERSONS who for the first time make public avowal of faith in Christ, and whose ordinary conversation — hitherto confined to topics material and mundane — suddenly assumes a decidedly religious color and complexion, are said, in the highly significant slang of the Christian Church, to have "learned the language of Canaan." The phrase, as ordinarily employed, is a very venerable and expressive one, and on that account alone one would hesitate to discredit it or in any way interfere with its time-honored application. Its misuse, however, not only covers a popular error, but also hides an interesting historical truth. Recent philological and archaeological researches tend to show that the "language [Heb. *aphath*, "lip"] of Canaan" (Isa. 19: 18) which the prophet, in the passage which gives us the phrase, says "five Egyptian cities" are to speak, was not the language which the chosen people introduced into Canaan, but the speech of the idolatrous Canaanites themselves — a speech which the invaders, either from necessity or from motives of policy, acquired and adopted in place of their own.

It has always been assumed that the Hebrew language was the native and exclusive tongue of the children of Abraham; that the patriarch brought it with him into Canaan when he migrated from his trans-Euphratian home; and that the sons of Jacob took it with them into Egypt and brought it back to the Land of Promise. The early fathers of the Christian Church never permitted themselves to doubt either the primitivity or exclusive sanctity of Hebrew. St. Jerome, for example, says: "The whole of antiquity affirms that the Hebrew in which the Old Testament was written was the beginning of all human speech;" and Origen, in his eleventh homily on the Book of Numbers, expresses his belief that the Hebrew language, originally given through Adam, remained in that part of the world which was the chosen portion of God, not left, like the rest, as a satrapy of one of His angels. A careful comparison, made by Mr. Sayce, of words used in the letters and dispatches sent by the Egyptian governor of Phenicia to the court of Khuenaten (Amenophis VI.) at Tel-el-Amarna prior to the Exodus, with the Hebrew of the Old Testament, proves beyond a doubt that the language at that time spoken in Canaan by the natives was a speech of which Hebrew itself was a dialect. For though these letters and dispatches are all written in the cuneiform characters of Babylonia, many of the words used are Hebrew, and not Assyrian,

as might have been expected. The long form of the Hebrew first personal pronoun (*anochi*) is used by Ebed-tob, the priest-king of Jerusalem (not improbably Melchizedek himself), and the Canaanitish equivalents for "horses," "cattle," "ship," "in his hand," "dust," "cage," etc., are Hebrew words. "These old Canaanitish words," says Sayce, "which have been so strangely preserved under the dust heap of an Egyptian city, are important not only in indicating the wide extent to which the Canaanitish language was spoken in Palestine, but also in proving that long before the days of the Israelitish invasion the language of Canaan was in all respects the same as that of the Old Testament."

The language used by King Mesha on the Moabite stone discovered in 1868 by a German missionary — Mr. Klein — at Dhiban (Dibon), and subsequently allowed to be shattered in pieces through the miserable jealousies of rival claimants, is also a dialect of the old Canaanitish tongue. The word *Ariel*, signifying "a hero," used by the prophet Isaiah (chap. 29) and by Ezekiel (chap. 43: 15), and by the author of 2 Samuel (23: 20), where it is said of Benaiah that "he slew two lion-like men of Moab," is a word which twice occurs in the limited vocabulary of the stone on which Mesha has perpetuated the memory of his successful revolt from Israel. As we are told in 1 Kings 14: 25, 26, Shishak of the XXII Egyptian dynasty (the Sheshong of the monuments) invaded Palestine in the fifth year of Rehoboam, and on the walls of that grandest of Egyptian fane — the temple of Karnak — for which the world is indebted to Egypt's great warrior prince of the XVIII dynasty, the mighty Thothmes III., Shishak has sought in a number of cartouches to secure immortal memory for his victories and successes against the peoples beyond the "wall." Now the names of geographical localities subdued by Shishak in the time of the third monarch of Israel are for the most part the same as those which, in the cartouches of the great Thothmes, celebrate victories in the same country and localities in pre-Israelitish times — a plain proof that Israel rather accepted than changed the speech of Canaan. And many striking parallels in history make it easy to believe this. The peoples that crossed the Alps into Italy before and after the age of Gregory the Great adopted the language and institutions of the conquered nation. The Northmen learned and adopted the speech of the Franks, and the language of the Norman conquerors in England after struggling for three centuries to root itself in the land was finally obliged to give place to the speech of the children of the soil. Indeed, it is clear that the Israelites, though strong to attempt, at a specially opportune moment, the subjugation of the Canaanitish peoples, were not equal, either in numbers or superior culture, to the task of imposing their language and religious institutions on the invaded country. Long after Israel's entrance the Amorite "remained still in the land." Many of David's "mighty men of valor" — himself in part a Moabite by descent — were Hittites, Ammonites, Zohabites and Philistines of Gath. The features of the typical representatives of the conquered peoples which crown Shishak's cartouches on the outside wall of the great hall at Karnak are not those of the Israelite, but those of the Amorite — a singular confirmation of the first chapter of the Book of Judges, where "we see how imperfect and superficial the Israelitish conquest must have been." And though the invasion of Israel made a deeper and more enduring impression on northern Palestine than on southern, as is clear from the prevalence of the distinctly Jewish type of face and features in the tribute-bearers of Jehu on the Black Obelisk at Nineveh, yet it may be accepted as certain that the language they spoke and made, through their lawgivers, historians, poets and prophets, the vehicle of Divine Revelation, was the tongue which was familiar to the hills, valleys and plains of Canaan long before they entered the land.

History moves in cycles and repeats itself. And as in the Apocryphal literature — that border-land of dim religious light which intervenes between the Old Testament and the New — the moral and religious sentiment of the nation expressed itself for the most part in Greek — the language of the people who had transported them as exiles to the banks of the Nile; and as subsequently the educational instinct of the people demanded a translation of the inspired books into their adopted tongue, so in the earlier stages of their history the mind of the nation found expression for its loftiest monotheistic conceptions and broad-

based ethical principles in the language of the idolatrous peoples they found upon the soil.

### Dr. J. B. Hamilton Changes Front.

IN another column we make some additional statements relative to the Annuity Plan, which has been so ardently presented to the church by Dr. J. B. Hamilton as the only suitable method of distributing the funds raised for superannuated ministers. The annuity plan he has magnified as of special and significant importance, and he has been unwilling to brook any opposition to, or criticism of, it. Assured that it was a grave mistake, and that it would, if adopted by the Annual Conferences, work irreparable harm to the necessitous superannuates, we have given the subject special attention. So convincing has been the showing made by the *HERALD* of the wisdom of our position, and such universal support has been given us throughout the church, that Dr. Hamilton realizes he must abandon the ground which he has so tenaciously maintained hitherto. With his peculiar facility for adapting himself to changed conditions, he now announces that he is and has been indifferent as to the annuity plan or any particular method of distribution, and declares that he will hereafter devote himself to the resuscitation of the Chartered Fund. Driven by the logic of our facts from his pet scheme, he hastens to get astride of another. He hopes in this way to secure afresh the ear of the church. As if to settle the matter, he quotes a majority of the Bishops as approving his effort to increase the Chartered Fund. Of course the Bishops wish — and so do we and all friends of the superannuate — that this fund might be augmented. But it does not by any means follow that this is the best method of providing more generously for the needy superannuates. Indeed, we are convinced beyond the shadow of a doubt that it is not the wisest way. Certain that Dr. Hamilton will return to his annuity plan if he is again able to ingratiate himself into the favor of the church, we shall continue the discussion of this phase of the subject, with the hope of removing any lingering convictions friendly to the plan. Then we shall take up his later effort with the Chartered Fund, and show the impracticability of that scheme; having no motive in this matter except to permanently relieve the church of an agitation which is in every way harmful.

### More Misinformation.

"STYLUS," in the *Christian Advocate* of Feb. 7, has the following paragraphs: —

"The generous and emphatic endorsement of Dr. J. B. Hamilton's work in connection with the Chartered Fund by fifteen of the Bishops, each of whom has written in the heartiest way in approval, together with the fact that a majority of the Annual Conferences have united in commendatory resolutions, would seem to indicate that the movement in behalf of the superannuate preachers is taking hold of the heart and conscience of the church."

"It is almost amusing to read in some of our church papers personal letters and labored editorials on the 'Hamilton annuity plan,' when in point of fact there is no such plan, for the plan which Dr. Hamilton so eloquently presents has been in successful operation in New York East Conference for the past fifteen years, and was never more in favor with the brethren than at this present time. There is a great difference between a self-respecting pensioner and a fearful, suppliant pauper, and that difference the New York East Conference recognizes and appreciates."

It would be difficult to put into the same number of lines more errors of statement. We do not assert that "Stylus" intentionally misstates. He has only absorbed the current misrepresentations with which this subject has been enshrouded. In our issue of Jan. 9 we showed conclusively, under the caption of "The Real Status of the Annuity Plan," that the assertion that the annuity plan was now approved by a majority of the Annual Conferences was without foundation in fact. We said: "It would be more accurate to say that six have adopted the plan than to say that 'sixty' have so done. It appears, also, that most of the Conferences which did adopt the plan experimentally, have been obliged to revoke their action, finding the system, when they tried to work it, impracticable, and unjust and harmful to the needy superannuate."

The very morning that the plan was under discussion in the Boston Preachers' Meeting a communication was received from Dr. J. Benson Hamilton in which he reiterated the declaration that the annuity plan was adopted and being successfully operated by most of the Annual Conferences, including the Minnesota Conference among the number, when he held in hand a letter from Dr. H. C. Jennings, the secretary, containing the following statement: —

"Minnesota adopted the Hamilton Plan to take effect in 1894. We dealt last year with the well-to-do and the poor alike, but it is not satisfactory, as some received more than they had ever done, while it worked hardship to others, especially widows, who received less than before. If we continue the plan, it will be under considerable further modifications."

We have heard from some twenty more of the Annual Conferences, through the secretaries, since the editorial in question appeared, and the verdict of most of them is to the effect that the annuity plan, when tried, was found impracticable, and has been abandoned. We do not know of a single Annual Conference where the annuity plan proper is in successful operation. The statement that the New York East Conference has worked the annuity plan successfully for the last fifteen years, does not harmonize well with Secretary Main's reply to our inquiry,

in which he said: "The entire plan with us is under critical review. A special commission has it in hand to report upon modifications, confirmation, rejection, as, in their judgment, is thought best, at the next session of the Conference."

Concerning the action of the New York Conference, its nearest neighbor, we have the following paragraph in addition to Secretary Millard's statement, just received from one of the representative and best beloved members of that Conference: —

"In 1893 Dr. Hamilton's plan was adopted and the distribution of money in 1894 was made according to its provisions. But such was the dissatisfaction with the practical working of the plan, that the Conference, after a warm, though kindly debate, decided to (1) return to our former plan of distribution in 1896; and to (2) appoint a commission to consider and report on the whole subject in 1895. The commission has not yet been called together."

The attempt to quibble verbally on the phrase, "the Hamilton annuity plan," and to make it appear that he is not responsible for that peculiar feature as it has been presented before the church, is in keeping with the tactics used in agitating this subject. The matter is much too serious for that kind of treatment. No great movement can be carried in the Methodist Episcopal Church by such methods. The reaction will be all the more decisive and general when the Methodist public are convinced, as they will be, that they have been purposely misled. "Stylus" says "It is amusing to read in some of our church papers labored editorials on the Hamilton annuity plan." We thank this brilliant paragraphist for that sentence. *ZION'S HERALD* appropriates it exclusively, for we have not seen in any other Methodist paper editorial criticism of, or protest against, this senseless annuity plan and the wholly mischievous agitation connected with it. Having undoubted confidence that the church will ultimately reject this whole movement, we shall probably have occasion in the future to refer to the compliment which "Stylus" unintentionally bestows upon *ZION'S HERALD*. As "Stylus" is, next to Dr. J. B. Hamilton, the most pronounced advocate of the annuity plan in the church, our conviction, expressed in the preceding editorial, that this plan is not to be abandoned by Dr. Hamilton's change of front, is strongly confirmed.

### Early Provisions for the Support of the Superannuated Preachers.

JOHN WESLEY'S itinerant band began the conquest of the American continent with a very inadequate commissariat. As a result, the issue of meagre rations was inevitable. The effective preachers had promise of only \$64 a year, and disabled men of still less. The want of adequate support for the preachers was keenly felt by the early Methodists, and efforts were made to remedy the evil; but the whole continent, on coming out of the Revolution, was poor, and the Methodists, as drawn largely from the less favored classes, were especially so.

In their Notes on the Discipline, Coke and Asbury say: "It is to be lamented, if possible with tears of blood, that we have lost scores of our most able married ministers — men who, like good householders, could upon all occasions bring things new and old out of their treasury, but were obliged to retire from the general work because they saw nothing before them for their wives and children, if they continued itinerants, but misery and ruin." Thomas Waugh expresses a similar sentiment: "I had hoped that some measures would be entered into by the General Conference of 1792 to retain the preachers in the itinerant ranks. During the four years between the two General Conferences (1792-1796) we had lost by location 106 preachers. This appeared to me a great fault and one that ought to be remedied."

Remedies for the evil were carefully devised. Down to 1890 the matter was regulated by the General Conference, and thereafter by the Annual Conferences. Let us examine, for a moment, the provisions made for the support of the superannuated preachers by the General Conference during this first period.

1. The first notable provision for this purpose was the adoption of the annuity plan of 1784. This was an effort of the preachers to help themselves, by uniting in a mutual benefit or life insurance association, not unlike the one lately urged upon the church by Rev. Jay Benson Hamilton. The plan made provision, not for necessitous cases merely, but for all whose names were on the superannuated list. It was a service pension; the well-to-do shared equally with the necessitous. The plan bound all the members of Conference and continued in operation twelve years — or from 1784 to 1796. What were the cardinal features of the scheme? (1) The sources of revenue were in assessments on the members. Each traveling preacher was to pay, on his entrance into the Conference, 20 shillings, Pennsylvania currency; and thereafter he was to contribute two dollars a year, to be paid at the session of the Conference. (2) The trustees of the fund were to be a board of management, consisting of three treasurers, three clerks, and three inspectors, who were to report to the Conference each year the exact state of the fund. The fund was at first lodged with the presiding elder and later with the college, and then with the book steward. (3) The claimants on the fund were the superannuated preachers, their widows and children. "Every worn-out preacher, if he wants it," and "every widow of a preacher, if she wants it," were included in the list of beneficiaries. Each had a



right to his share; each had also a right to relinquish his claim. (4) The allowance to "every worn-out preacher was \$24 a year, Pennsylvania currency. Every widow of a preacher was to receive \$20 a year, Pennsylvania currency. Every child of a preacher was to receive once for all \$20." None were entitled to draw until they had paid 50 shillings. The neglect to pay the assessments for three years worked forfeiture of claim. The fund could never be reduced below \$100. The actual amount of claim was never paid, but only such proportion as the funds would allow.

Such was the annuity plan of 1784, which, at the end of twelve years, had utterly collapsed. Why did it collapse? Because the preachers had become utterly dissatisfied with it. At first, according to Jesse Lee, most of the preachers paid their assessments; but it is evident, after a twelve-years' run, that the majority had fallen out of line. The plan was a mere tax on the effective preachers to support the disabled—a robbery of Peter, who had not enough for himself, to pay Paul. It was a repetition of the attempt of the old farmer to lift himself by the boot-strap. By 1796 the Conference would have no more of the annuity plan.

2. As a substitute for the annuity plan, the General Conference of 1796 established the Chartered Fund, with a scope somewhat larger than the annuity plan. The annuity fund could be used only for the superannuated, while the Chartered Fund could be used for effective men. The preachers', or annuity, fund was provided for all superannuates; the Chartered Fund for the necessitous whether in the effective or non-effective ranks. The preachers' fund was turned over to this new organization, from which much was hoped, but from which little has been realized. There was less efficacy in it than in the annuity plan, largely for the reason that it was not worked. A good plan requires a man behind it, and this had no man behind it; hence, after ninety-nine years, it has less than \$50,000 in hand. The attempt was made to continue the collection of the annuity or preachers' fund and to reserve it "for extraordinary cases which the Chartered Fund may not reach;" but after a short time the preachers discontinued their contributions, leaving the whole matter to go by default. In 1804 the ineffective clauses about the annuity collections were stricken from the Discipline, thus removing the last trace of the old preachers' fund from the statute book. It must be remembered that it had been a dead letter for eight years.

3. In 1800 the General Conference provided two additional sources of revenue for the worn-out preachers: (1) The surplus moneys in the hands of the Conference stewards, after meeting the claims of the effective preachers. (2) An annual collection on all the circuits, the amounts to be sent to the Conference, to meet the needs of the superannuated. This collection, which has continued to this time, proved a most valuable provision.

4. "The profits arising from the Book Concern, after a sufficient capital to carry on the business is retained, shall be regularly applied to the support of the deficient traveling preachers and their families, the widows and orphans of preachers," etc. The range of the Book Room provision is similar to that of the Chartered Fund.

5. Voluntary associations, which began to spring up in different localities a half-century ago, like preachers' aid societies, have proved the most helpful to the superannuated preachers. These local organizations in the Annual Conferences command the confidence, sympathies and contributions of our people, as the more general ones were never able to do. They come home to the people. The leaders in the denomination began to see that this was the way out, and the progress along these lines during the last half-century has been very encouraging. A movement so well begun needs only to be continued in the same direction to insure complete success.

6. The General Conference of 1800, seeing how much better the matter was being worked locally, handed the support of the superannuates over to the Annual Conferences. The only order on the subject left in the Discipline was that for the appointment of an estimating committee in the circuit or station where a superannuated preacher might reside. The report of this committee was to be handed to the Conference, in which is lodged the complete control in the case.

In the experience of seventy-six years, or from 1784 to 1860, the church learned an important lesson on the support of the superannuated preachers. The lesson learned is that these beneficiaries may be best cared for by local boards or conferences. We reached this conclusion in 1860, after long roaming through the wilderness of Annuity and Chartered Funds—a dry and grievous route, over which some men seem inclined to take us again. New England unites with the preachers of 1796 in wanting nothing more of annuity; she has a more excellent way. Our local provisions, in the preachers' aid societies and the Wesleyan Association, are far more reliable than any annuity; the people of New England take an interest in these as they will not in any general board. After a very long and hard experience in this matter, we ought to be content to let well enough alone. This whole annuity movement is, in our view, very unwise. The preachers engaged in it seem to forget the ground we have been over, and to be inclined to turn back into the woods, whereas we think the way is right forward. In New England we have laid ample foundation; it will be consummate folly to attempt now to rear

upon it some other kind of superstructure, and a superstructure we have tested and found wanting.

#### Boston Missionary and Church Extension Society.

THE treasurer of our Boston Missionary and Church Extension Society reported at the last meeting of the Board of Managers a deficit of \$3,500 for the current year, to be made up before April 1. Notwithstanding the warm friends of the Society present had already contributed liberally, several largely increased their subscriptions, and a half-dozen of the managers assumed the responsibility of raising from \$100 to \$1,500 each. It was assumed that a good deal of money would be sent to the treasurer without solicitation by contributors of previous years who had not yet made their subscriptions for this year; but, taking the most hopeful view possible for new subscriptions, the larger part of the \$3,500 deficit must be made up by those who have already subscribed generously, and whose affections have become intertwined with the activities of the Society.

The work has prospered greatly the past year. Seventeen workers at the North End among the Italians, Jews, Portuguese, and other nationalities, have joyfully given their best energies at merely nominal salaries. Equally loyal and unselfish workers are to be found at the South End and in our various missions in the suburbs of Boston. To meet the needs of the Society on the present economical basis, about \$10,000 per year is required, but \$50,000 per year could be advantageously spent in the enlargement of the work; and it is hoped that before many years elapse this larger amount may be contributed. All of our churches in Boston and vicinity should make their collections for this object second to no other, and should emulate each other in the promptness and generosity of their contributions. It is confidently expected that a goodly number of our generous people will send immediately their subscriptions, small and large, according to the measure of their ability, to the treasurer, Mr. Geo. E. Atwood, 33 Federal St., Boston.

#### Personals.

—Bishop Newman preached the annual sermon at Cornell College on the Day of Prayer for Colleges.

—Bishop and Mrs. Ninde will be given a reception by the churches in Detroit on their return from the Orient.

—Rev. Thomas H. Jacobus, pastor of James M. E. Church, Jersey City Heights, died, Feb. 6. He was 60 years old, and entered the ministry in 1838.

—Bishop Mallalieu lectured at First Church, Jackson, Mich., Jan. 30, on "Life's Battles and How to Win Them," for the benefit of Ida Stiles' Memorial Church.

—Bishop Galloway, of the Methodist Episcopal Church, South, who has been visiting the missions of that church in Oriental lands, is expected home the first of March.

—Dr. Luella Masters, of Foochow, of the Woman's Foreign Missionary Society, has been cabled to return to the United States on account of the serious illness of her father.

—The home of Rev. and Mrs. George B. Smyth, of Foochow, China, was gladdened, Dec. 15, by the birth of a son, which bears the distinguished name of Robert Lacy.

—Rev. Freeborn Garretson Hibbard, D. D., first editor of the *Northern Christian Advocate*, died in Clifton Springs, N. Y., Jan. 27. He was born on Washington's Birthday, 1811.

—Bishop Merrill has placed in the hands of Cranston & Curtis, for publication, the manuscript of a little book entitled, "Mary of Nazareth and Her Family: a Scripture Study."

—The *Christian Guardian* of Toronto of Feb. 6 says: "We regret to say that Rev. Dr. D. G. Sutherland is very low, no improvement in his condition having taken place since last week."

—Rev. W. R. Goodwin, D. D., recently of Chicago, and still a member of the Rock River Conference, has been appointed pastor of a church in San Francisco while temporarily a resident in that city on account of his health.

—Dr. Christianity, of India, is working on Dover District of New Hampshire Conference in the interest of the Woman's Foreign Missionary Society. Her appointments are: Feb. 13, Exeter; 14, Portsmouth; 15, Hampton; 17, Raymond; 18, Somersworth; 19, South Newmarket.

—We learn from the *Christian Advocate* that Rev. L. A. Banks, D. D., pastor of Hanson Place Church, Brooklyn, N. Y., received 130 persons on probation on Sunday, Feb. 3, as fruits of a gracious revival in progress through the month of January.

—The engagement is announced of Rev. Oliver W. Hutchinson, pastor of First Church, Medford, and Miss Louise M. Dole, of Ohio. Miss Dole is a graduate of Ohio Wesleyan University, in which institution she has been an instructor for the past three years.

—Mr. Henry Dimond, an esteemed resident of Honolulu, H. I., who died recently, bequeathed \$1,000 toward a building fund for the M. E. Church in that city. Rev. H. Peck, of the California Conference, has formed a society in Honolulu, and holds regular services.

—Rev. Nicholas M. Browne, for thirty years in the active ministry, died Monday night, Feb. 4, as he was entering his home at Middletown, Del. He was 87 years old. In 1859 he graduated from the Theological Seminary at Concord, N. H.

—Messrs. Hunt & Eaton have in press, and will shortly issue, Vol. 4 of Bishop Foster's "Studies in Theology;" "The Literature of Theology," by Bishop J. F. Hurst; and "Essential Christianity," a new volume of sermons by Hugh Price Hughes.

—Eighteen years ago Peter B. Brigham, a native of Vermont, gave \$1,000,000 for a free public hospital for Boston, to bear his name, on the condition that the bequest should remain untouched and draw interest for twenty-five years. When it becomes available, seven years hence, the trustees will have nearly \$3,000,000 in their hands.

—Mrs. Conte, the finely-educated wife of Rev. Gaetano Conte, the Italian missionary of our Methodist work at the North End of Boston, is willing to take a few private pupils in her native tongue. Her terms are most reasonable, and she gives for reference one of her present pupils in speaking Italian, Rev. William D. Bridge, 5 Somerset St., Boston.

—Rev. H. C. Dunham celebrated his 82d birthday, Jan. 19, at Winthrop. Many old and young friends of this beloved superannuate called to express their congratulations. Totally blind and feeble in body, Father Dunham's mind is alert to all the questions of the hour. He and Sister Dunham possess in a remarkable degree the affection of the Winthrop Church.

—The Chicago Woman's Club has decided that colored women are as eligible as white women on the same terms. It will be remembered that Miss Willard stated in a public meeting in Boston recently that if this action were not taken, she should withdraw her membership from the club. It is the largest woman's club in the United States and one of the most influential.

—We are gratified to reproduce the following facts from the *Western*: "Bishop Fowler and his wife were entertained at the South Carolina Conference by Rev. J. E. Wilson, D. D. Dr. Wilson is a member of the Book Committee, and one of the leading colored preachers of the Methodist Episcopal Church. The presiding elder, pastor, and his wife, of the Southern Methodist Church, called on the Bishop and Mrs. Fowler at the residence of Dr. Wilson."

—Miss Willard writes: "Your stenographer did remarkably well in reporting the speeches of your two Methodist friends, but in memory of our dear Mrs. Lathrap I know you will be glad to have me send the correct rendering of that verse of her beautiful hymn which was quoted by Lady Henry Somerset, namely,—

—We are going to the rescue  
For purity and right;  
And for a winsome token  
We wear the ribbon white."

—The *Pasadena Daily Star* of Jan. 18 contains a half-column report of the marriage of Rev. Clark Crawford, of the First Church, Pasadena, to Miss Clara A. Graves, daughter of Rev. W. P. Graves. The ceremony was performed at the home of the bride, Jan. 17, by Bishop Goodsell, assisted by her father and Rev. G. W. White, presiding elder.

—Rev. G. W. Norris, presiding elder of Dover District, New Hampshire Conference, writes: "Dr. James Pike, of South Newmarket, having committed himself body and soul to the Lord as the sufficient Physician for both, declares his readiness to accept the Master's call whenever it shall come. Suffering from great bodily infirmities, his heart is loyal to God and to the M. E. Church, which, he believes, with all its faults, is the best calculated of all churches to evangelize the world. He heartily wishes all New Hampshire Methodists could see the importance of taking and reading *Zion's Herald* for an intelligent appreciation of our work in New England. Rev. James Pike and Rev. James Thurston of Dover—two men whom this Conference has delighted to honor—are, in their days of physical decline, showing to younger men a worthy example of loyalty to the 'Gospel according to Methodism.'"

—After eight months of travel and study abroad, President W. P. Thirkield, of Gammon Theological Seminary, has just returned thoroughly invigorated, and enthusiastic over the opportunities which his year's leave of absence is affording him in preparation for enlarged service in his work. He will spend the remainder of the year with his family, who are occupying the old Haven home in Malden. His two months at Oxford University have given him a thorough outline of the special course of study he is pursuing, and he finds the libraries of Boston quite as well suited to his purpose as the Bodleian. He also plans making a study of the organization, methods and work of several of the leading theological schools of the East. President Thirkield expresses himself as most happy over the reports from Gammon Seminary, which indicate one of the most prosperous years in the history of the institution, under the able management of the acting-president, Dr. J. C. Murray.

—We learn, as we are preparing this issue for the press, of the decease of Rev. William M. Taylor, D. D., of New York, which occurred, Feb. 8. For nearly twenty-five years he was the active pastor of Broadway Tabernacle Church. Three years ago he suffered a stroke of paralysis, from which he never recovered, and which caused his death. He was born in Scotland, Oct. 23, 1829. Dr. Taylor was one of the foremost men of the American pulpit. A profound

and critical scholar, conservative in his theological views and yet thoroughly familiar and sympathetic with modern Biblical investigation, holding the truth in love and yet with great intensity and with especially happy and forceful powers of utterance in the pulpit, upon the platform, or with his pen, he had won for himself deserved pre-eminence among all Christian peoples. His volume of sermons upon "The Limitations of Life," and his lectures upon "The Miracles," upon "Moses," "Elijah," "David," "Paul the Missionary," and others, have been particularly suggestive and fruitful to the ministry of all denominations. He has rendered stalwart service as a disciple of Jesus Christ, and his books are his best monument.

#### Brieflets.

Particular attention is called to a very important contribution upon page 16 from Rev. G. F. Eaton, D. D., presiding elder of the Boston North District.

Mrs. F. H. Knight's contribution on page 11 upon "Glimpses of some German Towns," will be found to be especially interesting.

Principal C. C. Braddon, of Lasell Seminary, greatly rejoices over a revival which is widespread among the young ladies. Over forty have already professed conversion.

Rev. J. M. Frost, of Bangor, has prepared a very interesting and valuable manual of the First Church of that city. There is an excellent electrotype of the edifice on the title-page.

Dr. Elia's contribution on the "Methodism of Boston," in the series upon "Methodism in the Great Cities," has involved a great amount of prolonged and critical study and investigation. It is not only very interesting and instructive, but will prove especially valuable for future reference.

A presiding elder of New England having a daughter away from home who is denied the privileges of the Methodist Church, seeks to supply the loss in part by having *ZION'S HERALD* sent to her. In a recent letter from the daughter occurred this frank and appreciative sentence: "I read *ZION'S HERALD*, and so am not 'clean gone' away from Methodist pie—my childhood dish."

Rev. Dr. H. S. Lann consented, at our urgent request, to write out his impressions of his visit to this country. We are much gratified that, though he is so exceedingly busy, we are able to present this week the first in the series of contributions.

The next convention of the First General District Epworth League will be held at St. Johnsbury, Vt., Wednesday and Thursday, Oct. 2 and 3. The General Cabinet met Feb. 5, and so decided.

The promised Round Table, "Our Daughters Facing Life—What Shall They Do?" will appear in the Home Department next week. We shall first listen to the opinions of the six "mothers," and the succeeding week to those of the six "daughters."

The fourth annual session of the Tuskegee Negro Conference to be held in the Black Belt of the South, has been called to meet at Tuskegee, Ala., under the auspices of the Tuskegee Institute, Wednesday, Feb. 20.

At the next meeting of the Methodist Social Union there will be addresses on "Municipal Politics and Reforms" by Mr. Charles Carleton Coffin, Gen. A. P. Martin, Dr. Arthur Little, and Dr. Edward Everett Hale.

The *Brooklyn Eagle* makes some very forcible discriminations in referring to the official and independent press. It says: "Newspapers are to be distinguished from political organs. A newspaper is independent. An organ is a slave. A newspaper is rational. An organ is imbecile."

At the annual meeting of the trustees of Boston University, held on Monday, Rev. George Skene, of Harvard St., Cambridge, and William W. Potter, of Brookline, were elected to fill the vacancies in the board occasioned by the decease of Rev. Dr. C. S. Rogers and Edward S. Johnson. Rev. Arthur Page Sharpe, of Stanton Ave. Church, was elected to hold a Jacob Sleeper fellowship for the year '95-'96. Prof. George R. Morris, who has served as acting professor of practical theology since Sept. 1, was elected to hold that chair in the school for five years. Foy Spencer Baldwin, Ph. D., was appointed assistant professor of economics and social science for the ensuing year. The munificence of Hon. James T. Almy in providing the trustees with the funds wherein to remit a \$100 scholarship in the College of Liberal Arts was recognized and a vote of thanks tendered.

One valuable help to growth in grace is the habit of connecting spiritual thoughts with all the common things around us. This law of association, properly sanctified and utilized, will accomplish for us wonders of spiritual suggestion, and will really keep us in the best of company all the time. The whole round of common duties may be made to suggest Christ to us. Almost everything that we see, as well as do, may have some lesson attached to it. A little skill and ingenuity and persistence will serve to fasten this habit in a way to make it marvelously productive of good. More than anything else it is the secret of ejaculatory prayer and what is practically unbroken communion with God.



## The Sunday School.

### FIRST QUARTER. LESSON VIII.

Sunday, February 24.

John 9: 1-11.

Rev. W. O. Holway, U. S. N.

### CHRIST AND THE MAN BORN BLIND.

#### I. Preliminary.

1. Golden Text: *I am the light of the world.*—John 9: 5.
2. Date: A. D. 28; a Sabbath day in October or possibly December.
3. Place: Jerusalem; in the vicinity of the temple.
4. Home Readings: Monday—John 9: 1-11. Tuesday—John 9: 12-13. Wednesday—John 9: 14-15. Thursday—John 9: 16-17. Friday—Mark 10: 46-52. Saturday—3 Cor. 4: 1-6. Sunday—John 1: 1-13.

#### II. Introductory.

The time of our lesson was in the late fall or early winter. Our Lord was in Jerusalem. It was on a Sabbath that He encountered a blind man, perhaps at the temple gate, perhaps in one of the porches. The man had never seen. The disciples, noticing that their Master's gaze was fixed upon the poor beggar, put to Him a question characteristically Jewish: Rabbi, through whose sin hath this blindness come—his own? or, as this is impossible, his parents'? "They wanted to know the why," says Edersheim; "He told them the in order to of the man's calamity." The specific cause was not in this case traceable to either parental or personal sinfulness; but his affliction was to furnish an opportunity for the Divine compassion—"that the works of God should be made manifest in him." As the One sent to perform these works, Jesus realized that His "day" was brief, that the "night" was hastening, and that what He did must be done quickly. He felt, too, that as long as He was in the world, He was its light; and certainly here was an opportunity to pour light into darkened eyes.

A word might have done the work; but for reasons of His own, and perhaps for the blind man's sake, He resorted to means. Making a paste with spitte out of the clay at His feet, He anointed the sightless eyes and bade the man go and wash in the pool of Siloam. He obeyed, and returned "seeing." But the rapture of his newly-opened sense was disturbed when his neighbors saw him and flocked round him curiously. Some were quite certain that it was the beggar whom they knew so well; others declared that he resembled him; but he protested, "I am he." "But how did you get your sight?" The man told them the strange story in detail. "Where is this Jesus?" they at once demanded; but the man did not know.

It was clear (though this does not belong to the present lesson) that another great miracle had been performed by the Teacher whom the authorities denounced; and hence, from whatever motive," says Geikie, "the man was taken before them." Here he was required to repeat the story, which he did with great simplicity and clearness. "Plainly this fellow cannot be from God," some said, speaking of the Healer, "for God forbade work on the Sabbath, and He persists in working." "But how can He be a sinner, if He performs such unmistakably supernatural works?" was the reply on the part of others. In this division of opinion they interrogated the man himself, and asked for his opinion concerning Jesus. The man declared that He was "a prophet." His subsequent replies showed that he would neither be "bullied into suppression, nor corrupted into a lie," and he paid the penalty of excommunication for his manly honesty.

#### III. Expository.

1. As Jesus (R. V., "as he") passed by—probably the temple gate; like that of churches in Europe, the chosen place for infirm or helpless beggars. He saw a man.—The blind man could not see Him; but His gaze was so compassionate that the disciples noticed it. Blind from his birth—and therefore incurable by natural means. He was, doubtless, a well-known character. His usual call for alms—"Gain merit by me," or, "O tender-hearted, by me gain merit to thine own benefit," which were the common formulas of the time—was hushed on the Sabbath, according to Edersheim, on which day he would neither ask, nor receive, alms.

Schaff, in his comments on Lange, quotes the affecting allusion which Milton makes to his blindness, in Sonnet XIX and in the third canto of Paradise Lost. He also mentions Homer, Didymus (the Alexandrian commentator), and Prescott, as examples of remarkable blind men. To these may be added Augustin Thierry, Rev. W. H. Milburn, the late Professor Fawcett (of England), Mr. Herreshoff, of Bristol, R. I. (the steamboat builder), and that strange musical genius, "Blind Tom" (W. O. H.).

2. Master—R. V., "Rabbi." Who did sin?—It was a Jewish idea that a special affliction

was the sign and punishment of a special sinful act or habit. Their notion was correct enough in certain cases, such as drunkenness, licentiousness, etc., in which the penalty is unquestionably yoked to the transgression. Cases of premature paralysis, or impotence of any kind, were also generally recognized as resulting from personal sinfulness. Jesus had said to the cripple of Bethsaida, "Sin no more, lest a worse thing come upon thee;" and to the paralytic of Capernaum, "Thy sins are forgiven thee." But this case differed from the others. The connection between life-long blindness and a specific course of sin was more difficult to trace. Somebody's sin, the disciples assumed, had caused it, and they were curious to know whose. This man, or his parents, that he was (R. V., "that he should be") born blind?—The vague absurdity of the question betrays the perplexity of the disciples. They did not stop to weigh the non-applicability of their inquiry. Stier puts the inquiry as follows: "This man, or, as that is out of the question, his parents?"

3. Neither hath this man sinned (R. V., "neither did this man sin") nor his parents.—Doubtless they had sinned, both parents and child; but no particular sin of either had caused the blindness. Our Lord does not deny the general principle that sin is the root of all evil; nor does He deny that some calamities result from sin. He simply denies that the present case is to be regarded as evidence of special transgression, and thereby contradicts the current notion that every case of extraordinary suffering is to be branded with the stigma of extraordinary sinning. To disprove this notion and forewarn men against it, one of the oldest books in the world—the Book of Job—seems to have been expressly written. See Luke 13: 2-5. On affliction as a corrective discipline, see Prov. 3: 12; Heb. 12: 6; Rev. 3: 19. But that the works of God should be made manifest in him.—Our Lord does not stop to discuss the origin of evil. He is more eager to remove and destroy evil than to discuss its cause. To pour light into these darkened eyes would be a signal manifestation of divine power and would furnish a text for important lessons. Jesus does not say that the man was born blind for the sole purpose that God's glory might be manifested in him, but that by means of this life-long affliction, the works of God should be made manifest (So Lücke, Alford, Farrar, and others).

The ultimate object of evil, as of things in general, is the glorification of God in the salvation of men (Lange).—God has thought fit to allow evil to exist in order that He may have a platform for showing His mercy, grace and compassion. If man had never fallen, there would have been no opportunity of showing divine mercy; but by permitting evil, mysterious as it seems, God's works of grace, mercy and wisdom in saving sinners have been wonderfully manifested to all creatures (Ryle).

4. I (R. V., "we") must work the works of him who sent me.—He associates His disciples with Himself. "Like Himself," says Schaff, "they have a calling which must not be disobeyed, to work the works of God." This saying could not but come to the disciples as a reminder that not idle speculation, but work for God, was the duty they must fulfill. "While it is day.—By 'day' He meant His earthly term of life and labor; by 'night,' His death and departure from earth. His 'day,' in both its literal and figurative sense, was fast passing. Possibly the declining sun suggested to Him that His period of opportunity and activity was drawing to its close, and that what He had to do must be done quickly. Six months later the hostility against Him culminated in His violent death.

The life that we now live in the flesh is our day (Ryle).—There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest (Eccl. 9: 10).—We go but once through the world, and we cannot return to correct errors and recall neglected opportunities (Barnes).

5. As long as I am in the world—R. V., "when I am in the world." I am the light of the world.—He seems to say: "While My day lasts, it is My office, as the true Sun of Righteousness, to drive away all darkness of error and sin, to irradiate the souls of men with beams of truth; and as a type of this spiritual illumination, to open the blinded eye to the light of day." It often happened, as in this case, that the physical enlightenment was the means of leading its subject to the higher enlightenment which it typified.

"He from thick film shall purge the visual ray  
And on the sightless eyeballs pour the day."  
(Pope.)

6. When he had thus spoken—in the hearing, probably, of the blind man, whose attention would be naturally aroused. He spat on the ground, and made clay, etc.—See Mark 7: 33; 8: 23. We have here a threefold instrumentality employed by our Lord—the spitte, the paste of clay, and the waters of Siloam—all accounted to be medicinal, though not believed, of course, to be adequate in a case of this kind. Why He, who healed at a word, preferred on this occasion to use human means, we cannot say. That these media detracted in no way from the splendor of the miracle is obvious, for the healing power was not in them, but in Him. The "conduct" of the miraculous power was generally the faith of the recipient, and if such means served to awaken that faith, their use would be accounted for. Anointed the eyes of the blind man—R. V., "anointed his eyes."

Pliny, in his "Natural History" (28: 7), says that inflammation of the eyes should be prevented by the application every morning of the saliva *opos* (the spitte before eating) as an unguent. The Emperor Vespasian (according to Tacitus and Suetonius) restored a blind man to sight by this remedy. Clay is also prescribed for

swollen eyelids by Samonius, a poet-physician of Caracalla's time.

7. Go wash in the pool of Siloam—a fountain, or reservoir, at the south or foot of the temple mount, measuring at present about fifty-four feet long by eighteen broad. Its waters were supposed to have healing power, and would therefore help the man's faith. By interpretation, sent.—Its name, therefore, was significant and symbolical of Him who was sent, and whose mission it was to give the healing waters of life. Went his way—R. V., "went away." Came seeing—returned, not to Jesus, but to his home apparently. See 2 Kings 5: 10, 14. Here is a case of obedient faith and its recompense. The cure was complete. Who can tell the rapture of this man when first upon his astonished vision burst the full beauty of this green earth and the blue sky above it!

Ancient prophecy has made the pool of Siloam, with its softly-flowing waters, a symbol of divine grace (Isa. 58: 9). Milton speaks of—  
"Siloam's brook  
Which bowed, fast by the oracle of God."

8, 9. They which before had seen him—R. V., "they which saw him aforetime." That he was blind—R. V., "that he was a beggar." Is not this he? etc.—Isn't this the poor beggar? What does this abandoning of his occupation mean? In R. V. verse 9 reads: "Others said, It is he; others said, No, but he is like him. He said, I am he." The neighbors are startled at the change in the man, whose poverty and blindness were well known to them, and their comments and treatment of him are very vividly described. Some recognize him; others are not quite sure, and are non-committal. Augustine remarks, "The opened eyes had altered his looks." As soon, however, as he testifies to his own identity, they gather around him and examine him—a prelude to the severer and more acrimonious examination which the Pharisees soon instituted.

10, 11. Therefore said they—R. V., "They said therefore." How—R. V., "how then." A man (R. V., "the man") . . . Jesus made clay.—He knew, thus far, only his name and his work of healing. Meyer notices, as a minute mark of accuracy, that the man only relates what he himself, as being blind, felt. He says nothing of the spitte. Received sight—more exactly, "recovered sight." The organs of sight existed, but they could not be used until this miraculous intervention. He recovered his natural right and power to see.

Characteristics of this miracle: 1. A Judean miracle, one of four related by John alone; 2. Described with extreme minuteness, a whole chapter being devoted to its recital and circumstances; 3. Marks another rupture between Jesus and the Jews; 4. Another case of "Sabbath-breaking." But Jesus loved to use His holy liberty, and to mark the broad distinction between the traditions of men and the law of God; 5. The subject of this miracle becomes a true confessor.

#### IV. Inferential.

1. Christ is sometimes found of them who seek Him not.
2. Parents are often to blame for the infirmities of their offspring; but not always.
3. Rather than ponder the origin of evil, we should study how out of evil God is forever working good.
4. Every life is "a day" of possibility—a "day" whose sun once set never returns. We ought to "make haste to live."
5. The spiritual world is lighted by a single sun—the Sun of Righteousness. And "He who commanded the light to shine out of darkness" is willing to shine into every heart, to "give the light of the knowledge of the glory of God in the face of Jesus Christ."
6. He who is able to help us at a word will not disdain to use means, and send us on errands, it may be, with a view to helping our feeble faith.
7. When a man's spiritual eyes are opened, the change in him is sometimes so great as to puzzle his neighbors; they cannot believe it is the same man.
8. If Christ hath wrought a good work in us, we ought to be willing to proclaim it and Him.
9. There is nothing so triumphant as experience.

#### V. Illustrative.

1. An eminent divine, suffering under chronic disease, consulted three physicians, who told him that his disease would be followed by death in a shorter or longer time, according to the manner in which he lived; but they unanimously advised him to give up his office, because, in his situation, mental agitation would be fatal to him. "If I give myself to repose, gentlemen," inquired the preacher, "how long will you guarantee my life?" "Six years," was the reply. "And if I continue in office?" "Three years at most." "Your servant, gentlemen," he replied; "I should prefer living two or three years in doing some good, to living six in idleness." What a contrast to this is the thoughtless saying, "A short life and a merry one" (Biblical Museum).

2. "Went to see Lady Ross' grounds. Here I saw some blind men weaving. May I never forget the following fact! One of the blind men, on being interrogated with respect to his knowledge of spiritual things, answered: 'I never saw till I was blind; nor did I ever know contentment when I had my eyesight, as I do now that I have lost it. I can truly affirm, though few know how to credit me, that I would on no account change my present situation and circumstances with any that I ever enjoyed before I was blind.' He had enjoyed eyesight till twen-

ty-five, and had been blind now about three years. Surely there is a reality in religion" (Simeon's Journal).

3. Every tree, plant, and flower grows and flourishes by the grace and bounty of the sun. Leaving out of account the eruptions of volcanoes and the ebb and flow of the tides, every mechanical action on the earth's surface, every manifestation of power, organic and inorganic, vital and physical, is produced by the sun. Every fire that burns, and every flame that glows, dispenses light and heat which originally belonged to the sun. The sun digs the ore from our mines, he rolls the iron, he rivets the plates, he boils the water, he draws the train. Thunder and lightning are also his transmuted strength. And remember this is not poetry, but rigid, mechanical truth (Prof. Tyndall).



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GLIMPSES OF SOME GERMAN TOWNS.

Marion R. Knight.

BERLIN is no exception to the cities which experience a summer exodus. The excessive heat could hardly have been given as a reason last year; for while our New England letters brought accounts of sweltering days and hot, sleepless nights, the Berliners had small use for the fan by day and slept soundly under feather-bed coverlets by night. We were nothing loth, however, to follow the fashion and prepare for a "Rundreise," or "round trip" excursion. Of two things we were certain: We wanted to see the Thuringian forest, and we must gaze upon the Sistine Madonna in the Dresden art gallery. These were our only predetermined points; all else should be governed by the inspiration of the moment.

The German trains go slowly enough, even when express, to allow a sight-seer to get a fairly good impression of the country he passes through. Even the flat country south of Berlin, with its queer little houses and its fields of cabbage and potatoes interspersed with beautiful scarlet poppies and blue bachelor buttons, is not uninteresting to American eyes. The sight of women working in the fields, raking, pitching, and loading the golden grain with enviable ease, became so familiar that it passed unnoticed. Our first stop was at

Halle.

the seat of the well-known University of that name. Halle is an old town whose marketplace bears the unmistakable signs of mediæval civilization. The Red Tower, an old clock tower 276 feet high, occupies one side of this open space. Around its base are clustered the fruit-vendors who are, indeed, modern enough both in wares and manners. The mediæval Rathhaus, or town hall, forms another side of the market-place. Its gable windows, red-tiled roof, and general quaint appearance, will hold your attention for some time. The old Marktkirche, also called the Church of Our Lady, with its four towers, two of which are connected by a bridge, shows, too, the marks of age.

We were fortunate, in Halle, in always stumbling unexpectedly upon the very things we wanted to see. In this way, while groping our way through the narrow lanes, we came upon the house in which Handel, the great composer, was born. It bears the inscription, "House of Handel's Birth," and the names of his most famous compositions. Out of its roof looked those narrow, oval-shaped windows which to me seemed like half-open eyes that could neither close nor wholly open themselves.

The most interesting sight to us in Halle was not its famous University, established in very proper and modest buildings as institutions of learning should be, but the ruins of a castle built in the fifteenth century. Moritzburg retains enough of the features of a castle to suggest its former strength, but today the walls of its old round towers are crumbling down, its drawbridge does not draw, and its deep moat is a playground for children who are gathering daisies and wild geraniums where once the dark waters menaced the stranger. A short ride from the town there is another and more beautiful ruin—Giebichenstein. This is more romantic, too, being well furnished with legends like that of Lewis the Springer, Landgrave of Thuringia, who, being imprisoned here, escaped by leaping boldly into the river Saale. You will hear more of Lewis in Eisenach in connection with the famous Wartburg.

It is not a long ride under any circumstances from Halle to Weimar, but when you meet a breezy and entertaining fellow-countryman, also an Epworth Leaguer, the ride becomes quite too short for the discussion of congenial subjects. The beautifully-situated town of

Weimar

is the capital of the grand duchy of Saxe-Weimar, but is better known as the longtime home of Goethe and Schiller. Herder, Wieland and Franz Liszt also found homes in Weimar.

In one respect the town reminded us of Boston. Certainly in crooked streets, in byways and lanes which start out innocently enough, and after leading you around for a mile or more, kindly land you at your starting-point, it is the rival of the older parts of Boston. Indeed, we thought we should see the whole place before finding a hotel.

The bronze monument of Goethe and Schiller here occasions universal remark. The two poets stand together in what Baedeker calls "a happily-conceived group." The wise Epworthian will not fail to jot

down in his note-book a resolution to study the influence these two men have had on German thought and literature.

In Weimar we got many picturesque views. Stop at any corner and look down the street. There is a typical German scene: the quaint, irregular houses, the latticed windows, the projecting stories, and the tiled roofs with their eye-shaped windows. The roofs alone became an interesting study to us from both an architectural and an artistic standpoint. The process of repairing only adds to their picturesqueness. A roof which has among its old tiles of a dull, deep red a dozen or more patches of different colors—here the delicate pink of brand-new tiles, there bright terra-cotta tiles a year old, yonder a daub of black tar, and farther on a splash of gray or white mortar—appeals to the artist's eye, while at the same time it teaches sundry lessons of economy.

The homes of the poets remind us of the old colonial houses we sometimes see in the country at home. Liszt's house surrounded by a garden of shrubs and blooming flowers, is the most attractive.

It is only a short walk from here across the park to Goethe's Gartenhaus—a small cottage which Goethe occupied in summer. We pass some crumbling ruins and a small stone pavilion called the Tempelberghaus on our way. The air is full of mist and the walks of the park are deserted. Our first sight of the Garden-house, standing on the side of a low hill which rises above the broad meadow in front of us, is obscured by the mist. There is no beauty and no poetry about the insignificant-looking house with an ugly black roof. My thoughts went immediately to the diminutive Hall of Philosophy in Concord, Mass. But if there was no poetry in the appearance of the house, certainly there is no lack of it in the woodland scene about us.

Weimar has been well chosen as the seat of a modern school of art. It has a dreamy, restful air conducive to a work requiring quiet and thought.

Erfurt

is quite a different place. You have not walked a quarter of a mile from the station before you see that this is no ancient town in spirit, though she reckons her lineage back to the time of St. Boniface. The spirit of modern enterprise rules here. The electric car greets you. The people hurry on the street so that you rub your eyes to make sure you are not in an American city.

There are many points of interest here, but the chief sight to the student of the times of the Reformation is the Augustinian monastery where Martin Luther became a monk in 1505. The monastery is adjacent to the Church of St. Augustine; the buildings filling a large space on the top of a hill surrounded so closely by old houses that it is rather difficult to find. A courteous postman meeting us at one of the entrances and noticing our inquiring looks, doffs his hat with true German grace and says, "Walk right in. You can go anywhere you wish." We are not slow to accept so gracious an invitation and wander at will through the historic courts and cloisters. Our thoughts go back to that memorable morning when Martin Luther was misled by his fellow students at the neighboring University of Erfurt. We can seem to see him here as he goes out for the first time from these heavy gates, dressed in the coarse robes of a monk, a sack over his bent shoulders to hold the crusts he shall beg from the merciful people of Erfurt. Little did they dream how soon that monk would break the Bread of Life to their hearts which had hungered long and been given only a "stone." A little maid with happy face shows us the Luther cell, a small room on the second floor lighted by one narrow window. Luther's precious guitar stands in the corner. In a glass case on the plain table is his Bible, charred in the fire of 1872 which proved so destructive to the Erfurt reminiscences of Luther. Selections from his hymns are painted on the walls of the room. The air is full of the struggle through which the great soul passed when he lived in this little room. We shall never forget the moments spent there. Gladly we drop a coin in the box placed on the table to receive offerings for the support of the asylum—for the old monastery is now an orphan asylum. Many unfortunate boys and girls find a happy home within the forbidding walls, which once so cruelly separated the pious monk from all the joys of home.

The iron-bound gate closes behind us with a dull thud. We go on our way thanking God for the strong, true life of Dr. Martin Luther.

Berlin, Germany.

Methodism's Emergency in Boston.

Rev. William D. Bridge.

THE North End of Boston has today a population of 15,000 Italians, besides thousands of other foreign races. We have a Mission there for this people. It is greatly oppressed—not by the Romish hierarchy so much as by the stress of need of a place where it may "keep itself together." Its largest room will not seat seventy adults, and the Sabbath-school, numbering nearly 150, is compelled to crowd into that space. There is no room for its Epworth League numbering several hundred enrolled and associate members. The Sunday afternoon preaching service, in the North End Mission, is very often disturbed long before its time to close by the incoming of another class of people who are to attend the regular meeting of the Mission, so that the last fifteen or twenty minutes of our service are almost lost for good to the Italians. So pressing is the need for a room large enough to accommodate our own Italian members, probationers and friends, that there is an immediate danger of a breaking up of the work unless this can be provided. No such promising work has ever been seen in our land as this. Hundreds and thousands are ready to receive the truth. We have no place to receive them. What shall we do? Is there not some one, two or three or more of our Methodist friends, who will associate together to meet this emergency? Rev. Gaetano Conte and his most faithful and efficient wife are becoming greatly perplexed, and know not what to do. They have given nobly their time, strength and of what little means they have to this tremendously important, and almost crushing, work, and to see it seem to fail in any degree because of lack of a place wherein to gather the flock—this is grief indeed to them. What is done should be done quickly; the hour is emergent.

As God notches the centuries, the chief glory of this nineteenth one is not that it has produced steam-engines and telegraphs and telephones and other mechanical marvels, but that it is the century of Foreign Missions. — Dr. T. L. Cuyler.



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of imitations which are being peddled from door to door. First quality goods do not require such desperate methods to sell them. *PEARLINE* sells on its merits, and is manufactured only by JAMES PYLE, New York.



## THE CONFERENCES.

(Continued from Page 5.)

and Orland. At 9.30 A. M., a helpful love-feast was held, attended by quite a goodly number, which was followed by preaching and sacrament. We think there were the largest number at the latter service we have ever seen at this place. The pastor, Rev. E. H. Boynton, and the church, are toiling earnestly for the salvation of the people in this village. The winter term of the Seminary is opening well, with every prospect of success. Dr. Chase and his corps of teachers are doing earnest and faithful work. Parents and guardians can feel assured that pupils under their instruction will be well cared for; physical and spiritual as well as intellectual powers will be developed.

In the afternoon we are at Orland Village, where we meet the pastor, Rev. Chas. Rogers, and a goodly number of his people, to whom we preach. Then, after tea with this faithful and devoted preacher and his family, we go with him to "Bray's school-house," where we find a house full of attentive listeners. Although the compensation, from a financial standpoint, is somewhat limited, yet Mr. Rogers has the satisfaction of knowing that his labors on this large field are not in vain. Some harvesting is being done as well as much faithful sowing. "Self-denial week" was observed by this people, and the result was quite satisfactory.

Jan. 2 we are due at South Deer Isle. To meet this appointment we are obliged to take a trip on the steamer "Cassine." It is a clear, cold morning, with a high wind from the northwest, when we board the little boat and steam down the old Penobscot River to the Bay; this is the first time we have gone over this route at this season of the year. Having all confidence in the captain and the stanch little steamer, we seat ourselves in the cozy saloon and try to do some studying. After touching at several landings we at last reach the "Head of the Island," where we are met by the pastor, Rev. E. W. Belcher, who takes us at once to his home, six miles away; that evening we are met by a large congregation at the church at South Deer Isle. Though Mr. Belcher has been on this charge but a few weeks, we find that he has won a large place in the hearts of the people, as is shown in their treatment of him and his family. A suit of clothes for the pastor and a handsome and valuable quilt for his wife are some of these tokens.

Thursday we devote to making a few calls among the people, and in the evening we are at Green's Landing, where we preach for the second time in the new church. We find this society putting on strength. Never since our first entering this village has the outlook for Methodism been so encouraging. All interests are well looked after by a band of earnest and devoted members who stand true with their pastor in all church duties. Extra services have been held, and several conversions are reported. We spend the night with Mr. and Mrs. H. N. Haskell.

We are due at Swan's Island Friday evening, but as there is no boat to the island that day, we are obliged to disappoint the people at that point—the first time we have failed to meet our appointment with them since we have been on the district. As we find we are obliged to spend another day on Deer Isle, we devote the time to calling upon the people. After a day pleasantly spent in this line, we take the stage for North West Harbor. This is our first sleigh-ride of any length for the season. A broken trace mare makes the pleasure of the trip, but in a little while all damages are repaired and we are at the home of Mr. Geo. Howard, where we are very kindly cared for. While here we have the privilege of reading a sermon preached by Mr. Howard's grandfather, Rev. Peter Powers, 135 years ago, at his ordination. It was a deep and practical discourse.

Saturday morning we take leave of our kind friends and journey to the steamboat landing. It is a rough and cold day and the steamer is very late, but after a time of disciplining patience we find ourselves once more on the boat and steaming towards South West Harbor, where we are to spend the Sabbath. It is very late when we arrive at that point. We get to the church just in time to pronounce the benediction for the pastor, who had planned for us to preach; but, finding there was little prospect of our arriving that evening, went on with the service himself. After a cordial hand-shake with all, we go with the pastor, Rev. W. T. Johnson, for the night.

Sunday morning a snowstorm is raging, but despite this a good-sized congregation greets us at the church. In the afternoon, after dining at the home of A. T. Richardson, we go to the "White Church Round the Harbor," where another fair-sized audience is in waiting. At this point extra meetings are being held with quite encouraging results.

We are expected at West Tremont for the evening, but on account of the storm the team did not come for us, and we find a very pleasant home for the night with Mr. W. H. Whitmore.

Monday morning we take the boat for home, where we arrive at a late hour in the afternoon.

Alexander. — Two seekers were at the altar a few evenings ago, and the interest is increasing. The pastor is hopeful of a gracious revival.

West Tremont. — The Week of Prayer was observed with good results. The pastor is to be

assisted in extra work in February by Evangelist Buffum.

Sullivan. — The pastor was the recipient of a fine antique oak rocker and the family received handsome dinner set and a purse of money at Christmas time. The work of the church is prospering.

Gott's Island. — This charge is feeling the power of the Lord in the salvation of souls. Twenty-one have recently been to the altar seeking forgiveness of sins. Others are under deep conviction. The pastor and people are greatly encouraged.

Harrington. — Under date of Feb. 4 the pastor writes: "We are in the midst of the greatest work of grace which it has been my privilege to witness. Last Thursday evening twelve souls started. . . . Sunday evening there were twelve more, the majority of them being men in the prime of life. We are looking for even larger results."

Bucksport. — Sunday evening, Feb. 3, three very promising young men took a decided stand for Christ. The church and pastor are toiling earnestly for a gracious revival in this village. There are favorable omens. At the Seminary the interest is good in religious matters. All are hopeful of victory for the Master.

SHUNBRAW.

## New Hampshire Conference.

Dover District.

Lawrence, St. Paul's, had a good opening of the new church on the corner of Arlington and Wyman Streets on Thursday evening, Jan. 31. The basement story only is finished, and after Dr. Bates had preached to a crowded house, a subscription of \$222 was taken for the building fund. Feb. 2, a tea-meeting was held, at which about 350 were present, and about \$75 raised with which to pay insurance and other incidental bills of the trustees. Sunday morning the pastor, Rev. W. S. Searle, preached to a full house. In the afternoon the Sunday-school anniversary, with a profitable and interesting address on "Home and Sunday-school," by Pastor Danforth, of Garden St., was followed by the consecration of six children in baptism and the eucharist, under direction of the presiding elder, assisted by Revs. Hutchin, Danforth and Searle, and Dr. Knowles. In the evening the room was again filled while the presiding elder discoursed on the wonderful Gospel and man's part in its publication. Collections for the building fund during the day amounted to \$50.

Monday evening the Epworth League Union of Lawrence, North Andover and Methuen again filled the place and glorified God with accounts of His work in and by the several chapters and with songs of praise, pausing in this program while the pastor, at the suggestion of the presiding elder, read the assurance of \$231 toward the amount (\$1,231) still owing by the society on account of this property, leaving only \$1,000 with which to wrestle. President Bowler of our Conference League gave a fine address, suggestive, scientific, spiritual and sparkling, making us all glad for the good fellowship connectional Methodism establishes as manifested here where three Conferences interlap, indicating that all are in one bond and with purpose to show who best can work and most truly love. Much enthusiasm was awakened by the announcement of a subscription to the building fund by the Y. P. S. C. E. of Franklin Falls, N. H., and another from the Epworth League Chapter of First Church, Concord, while North Andover and Parker St. in New England were promptly duplicated by Vine St. of the East German. In financial helplessness St. Mark's Epworth Guards were not to be outdone by St. Paul's Brigade of boys.

We now have a good church building on an excellent site, with vestry room 40 x 42 and three convenient class-rooms in the basement story, all completed; a large and growing Sunday-school, an enthusiastic Boys' Brigade, and a large possible constituency in the immediate vicinity. To win and build these industrious and frugal citizens into the kingdom of God shall be the mission of this little section of Methodism, and in it we trust God will give us grand success.

Methuen rejoices in the more perfect organization and mobilization of her League workers, and in the salvation of two young men who are readily and naturally taking hold in this working band. It was no surprise to the presiding elder that without a dissenting vote the quarterly conference asked for the reappointment of Pastor Adams for another year.

Haverhill St. is working away with its usual confidence under the captaincy of Pastor Hutchin, who is constantly growing in favor with the people. The congregation has recently been favored with the ministrations of Miss Mary A. Danforth, in behalf of missions, and Dr. Knowles, the agent of Tilton Seminary, both of whom are always welcome among our people.

Garden St. continues the old-time fervor. Several persons came into the church Feb. 3, having here found that Christ is Lord.

All Lawrence and Methuen will heartily, I think, unite in asking the N. H. Conference to hold its session for 1896 in Lawrence—so speak.

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cially commemorating the semi-centennial of organized Methodism there.

Grace Church, Haverhill, amid the depressions incident to business and labor troubles, yet holds on her way with courage undaunted, and has invited Dr. S. A. Keen to hold a week of pentecostal services with them on his way to the Conference in April.

At Moultonville Pastor Frank Hooper has been sick for several weeks, but the brethren have carried the work right along, and last week one young man gave himself to the Lord. It is expected that the pastor will be able to resume work Feb. 17, and for this all the friends will devoutly pray. A very pleasant illustration of Christian comity and brotherly love is the kind, hearty service rendered Mr. Hooper by the neighboring Free Baptist pastor—Messrs. Gilman and Jones—for a full month.

Haverhill, First Church, is reported as courageous and giving attention to all the work, with encouraging success. Church benevolences are not ignored here, and for these hard times the pastor reports people as doing well, and the people in like manner approve the pastor.

South Newmarket people are doing their best "to put an edge to every stick and to make every edge cut" for the Lord's work, and are, as should be expected, having some success in soul-winning and temple-building.

Amesbury, also, has been pushing work for revival, and the pastor reports, "Attendance at all services is good, the Sunday-school is excellent, the evening services pack the vestry, and seven were recently received on probation."

The twenty-fifth anniversary of the organization of the first auxiliary of the W. F. M. S. within the bounds of the N. H. Conference was celebrated, Feb. 3, at the First Church, Haverhill, where the event occurred Jan. 9, 1870. The meeting was directed by the efficient district secretary, Mrs. J. M. Phillips, assisted by Mrs. C. J. Fowler and Mrs. A. T. Wells of that city. In response to invitations extended to the missionary organizations of the city, a large audience assembled and listened with interest to a brief historic sketch, after which a fine address was given by Miss Louise Manning Hodgkins, editor of *Heaven Woman's Friend*, very forcefully showing "What a Christian Woman Ought to Know and to Do." This very profitable meeting closed with the song, "Fear not ye, O Israel!" finely rendered by Miss Ida Wentworth.

Pastor Webster at Salisbury, is also going in with characteristic directness and persistency for salvation, laying the brethren in the neighborhood under tribute for service. Good interest has developed and several conversions have occurred. G. W. N.

Manchester District.

The revival services at Claremont have been of exceptional interest. Evangelist Biles began Jan. 6. The Methodist, Baptist and Congregational churches united. After some days in the churches they went to the town hall. Large numbers attended. The powers of evil were tremendously stirred. Cottage prayer-meetings were held each morning, Bible readings in the afternoon, and evangelistic services at night. One hundred and seventy-five persons signified their purpose to be Christians. Of these, 75 came to the Methodist Church. The heart of the pastor, Rev. C. U. Dunning, has been made glad. The work is not yet ended. They are pushing it earnestly.

The Preachers' Meeting at Canaan was cordially received by the people, but we ran into the arms of the most intense cold of the winter. The exercises were very interesting, the details of which will be reported by the secretary.

Rev. H. E. Allen, who is closing four very excellent and successful years on the Goffstown charge, is most earnestly desired to return for the fifth. He is not only popular in the church, but outside, and has been the recipient of many tokens of regard during the year. The pastor's wife on her recent birthday was surprised by a large company representing both charges, who gave her a beautiful quilt. Not a great while ago the daughter received one. For some time the pastor has been laid aside with a terrible cold, not being able to preach. Feb. 3, his place was supplied by Mr. Guy Roberts, a young local preacher, whose effort at both churches was received with much favor, proving that a prophet may have some honor even in his own country.

The King's Daughters of St. Paul's Church, Methuen, sent a kindly remembrance to the presiding elder's wife in the shape of a blooming primrose, whose beauty and fragrance give her comfort. She is still one of the "shut-ins," able only to hobble around the room a little on crutches, as she cannot bear any weight on her injured ankle. She has been there since Nov. 19.

Rev. J. M. Bean and family were very generously remembered at Christmas time by the people of Contoosook. There has been some spiritual success during the year.

Union services have been held at Hudson for eight weeks. Some of the meetings have been of much profit. Only a few have been converted as the immediate fruits, but those from the churches who have attended have been greatly

(Continued on Page 13.)

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## Church Register.

### HERALD CALENDAR.

Annual reunion of the Boston Association of the Montpelier Seminary, at Copley Square Hotel, Boston, Feb. 22  
New Bedford Dis. Min. Asso., at Middleboro', Feb. 18, 19  
Norwich Dis. Min. Asso., at East Main Street, Norwich, Conn., Feb. 18, 19  
Manchester Dis. Pr's Meet'g, at Hillsboro' Br., Feb. 19, 20  
Eastern Buckap' Dis. Min. Asso., at Machias, Feb. 20, 27  
Bangor Dis. Min. Asso., at St. Albans, Feb. 20-27  
St. Albans Dis. Pr's Meeting, at Johnson, Feb. 25, 26  
Prov. Dis. Min. Asso., at Tabernacle Church, Providence, Feb. 25, 26  
National Desecration Conference, at N. Y. city, March 7-9

CONFERENCE.	PLACE.	TIME.	BISHOP.
New England,	Salem, Mass.,	April 3,	Merrill.
N. E. Southern,	Providence, R. I.,	" 3,	Walden.
New York,	Kingsford, N. Y.,	" 3,	Newman.
New York East,	Stamford, Conn.,	" 3,	Warren.
New Hampshire,	Concord, N. H.,	" 10,	Merrill.
Vermont,	Waterbury, Vt.,	" 10,	Foss.
Northern N. Y.,	Herkimer, N. Y.,	" 17,	Mallin.
Troy,	Saratoga Sp'gs, N. Y.,	" 17,	Mallin.
Maine,	Saco, Me.,	May 2,	Bowman.
East Maine,	Bucksport, Me.,	" 2,	Bowman.

## Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

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A SPECIAL MEETING OF THE PREACHERS' AID COMMITTEE, of the New England Conference, will be held Monday, Feb. 19, at 1:30 p. m., in the Historical Room, Wesleyan Building, Bromfield St. Will every member make an effort to be present?  
L. B. BATES, Chairman of Committee.

A GROUP CONVENTION OF THE EPWORTH LEAGUES of Fitchburg, West Fitchburg, Leominster, Clinton, Oakdale, Princeton, Townsend, Lunenburg, and East Pepperell will be held at the East Pepperell M. E. Church, Thursday, Feb. 21. Sessions will begin at 10:30 a. m., 2 and 1:30 p. m. An excellent program is in preparation. Let all Leagues send large delegations. It will pay.

EVANGELICAL ALLIANCE.—Gen. Booth will address MEMBERS ONLY, on Tuesday, Feb. 19, at 11:30 a. m., in the vestry of Park St. Church.

WILL C. WOOD, Sec'y.

THE ALPHA CHAPTER will meet next Monday, Feb. 19, at the Crawford House. Dinner at 12:30 p. m. Paper by Fred W. F. Warren, at 1:15 p. m. Subject, "The Real Presence in Methodist Teaching and History."  
EDWIN H. HUGHES, Sec'y.



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All Boston Wholesalers supply it.

### Money Letters from Feb. 4 to 11.

Almy, Bigelow & Washburn, A M Arbutnot. E C Bass, M A H Butler, C E Beale, J R Baker, Mrs F A Bragdon, J E Bick, George Batten, Mrs J M Bailey, A C Butler, Mrs N H Cary, M D C Crawford, T Y Crowell & Co., G L Collyer, O L Carter, F S Clemmons, J A M Chapman, Mrs George Couch, W R Davenport, C L Duffell, W A Dickson, W L Douglas, V B French, S Field, John French, J L Felt, John Gibbons, Miss N Groat, N D George, G O Howe, Mrs C S Harrington, Mrs E A Higgins, W F Holmes, W H Hughes, E H Hancock, W H Hutchin, C S Harrower, W M Ingraham, J Jackson, Nellie M Jackson, Thos. Johnson, S F Jones, A B Johnson, A B Kendig, Mrs J F Knapp, W W Keays, E H Lutz, J W Lee, Mrs E P Lowater, T F Lane, C W Millard, C P Morse, W MacMullen, J L Morse, D McWilliams, M D Moore, W P Odell, Ohio Chemical Co., C H Payne, Geo C Peck, A B Russell, M A Robinson, E S Rust, A Reynold, Edw. Robie, F K Stratton, E F Stevens, Mrs D A Stevens, G E Stockwell, E S Stockpole, H Tuckley, E F Taft, W A Taylor, V L Conf. Seminary, W G Whittle, J I Wilson, Y. M. C. A., New York, Y. M. C. A., Washington.

W. F. M. S.—A district meeting of the W. F. M. S. will be held in the Mahewson Street Church, Providence, R. I., on Monday, March 4. Sessions at 10:30 a. m., and 2:30 and 7:30 p. m. Reports of delegates at 10:30. Address by Mrs. Geo. A. Stuart, of Chicago, at 2:30. Address by Mrs. E. Gracy, at 7:30. Banquet lunch at noon. Supper free of charge to delegates. A cordial invitation is extended to any auxiliaries on the districts to send delegates. Delegates please bring brief reports.

TO OUR FRIENDS.—I wish to return most sincere thanks to that wide circle of friends whose kind letters of sympathy have come to my daughter and myself in our great sorrow. To know that the Christian life and character of my wife is appreciated adds to the sacredness of her memory. Ours is a rich inheritance, and your kindness in taking pains to write to us adds to its value. May you never know a like sorrow; but if you should, may you have a like comfort!

V. A. COOPER.

Boston, Mass.

### THE CONFERENCES.

(Continued from Page 12.)

helped. Rev. C. H. Farnsworth is doing faithful service.

### Vermont Conference.

#### Montpelier District.

W. H. M. S.—A very interesting district meeting of the Woman's Home Missionary Society was recently held at Bradford. While the attendance was small on account of sickness, yet all who were assigned a place on the program were represented by the excellent papers which they sent. The evening of the 16th Rev. U. D. Clapp, of Windsor, gave an address on "America: Our Home, Our Responsibility," which was appreciated by the closely attentive audience. During the convention most interesting and instructive papers were read upon the following topics: "What can our Young People Do for Home Missions?" "Our Responsibility to the Foreign-born of our Land;" "Essentials of Acceptable Giving;" "Denominational Work—What is it? What Does it Mean to our Church?" "The Relation of the W. C. T. U. to Home Missions;" "The Need of Information Regarding Home Missions;" "Among the American Indians." One of the most practical features of the convention was the reports from auxiliaries answering a list of questions sent out by the district president, Mrs. H. F. Forrest. "How can we increase our membership? How can we fill our treasury? How can we make our monthly meetings more interesting?" Although there seemed to be many difficulties in the way of this convention, all who attended it returned home with increased zeal for the cause of missions in our home land. Would not the more frequent holding of these district meetings be profitable to the cause?

COM.

#### St. Albans District.

Johnson.—Pastor Stanley was assisted last week by Evangelist Ford and the pastors of the Congregational and Baptist churches. The interest in the meetings increases, and many have expressed a desire to live a Christian life.

Richford.—The Sunday-school class of Mrs. J. H. Wallace gave her pleasant surprise one evening recently. About twenty-five assembled at the parsonage, bringing presents as a mark of their appreciation of her labors for them. The meetings in several districts of the town and vicinity, conducted by laymen of the several churches, are largely attended and great interest is manifested. A goodly number have professed faith in Christ.

Waterville.—Rev. Mr. Ford commenced a series of meetings at the Union Church last Thursday evening.

Moretown and Duxbury.—The meetings have been continued during the month. Seven barrels of clothing and \$10 in money have been sent to Nebraska. Rev. S. C. Vail has issued a tract and card of local information and exhortation to his people, interspersed with quotations from the Holy Scriptures. This is an excellent way to sow the Word.

Underhill.—Rev. H. F. Reynolds will leave his charge and enter upon evangelistic work at the commencement of the Conference year. He

### BOSTON MARKET REPORT.

Boston, Feb. 11, 1895.

WHOLESALE PRICES.  
APPLES—Choice Baldwin, \$3.50 @ bbl.  
ORANGES—\$3.75 @ box.  
BUTTER—Best fresh creamery, 26¢ @ lb.  
CHEESE—Choice Northern, 11-1-4¢ @ lb.  
CRAWFISHES—Cape, \$1.25 @ bbl.  
EGGS—Fancy near-by, 28¢ @ doz.  
CABBAGES—\$1 @ bbl.  
BEANS—Pea, \$1.75; yellow eye, \$2.10 @ \$2.15.  
LEMONS—Choice, \$3 @ box.  
POTATOES—Choice Northern rose, 8¢ @ bush.  
TURNIPS—\$6 @ \$1.75 @ bbl.  
FLOUR—Fine and superfine, \$2.55 @ \$2.60 @ bbl.  
HAY AND STRAW—Best hay, \$14, and rye straw, \$11 per ton.  
POULTRY—Choice Northern turkeys, 12¢, and choice Western, 10¢ @ lb.; Northern chickens, 10¢ for best.  
SQUARS—Hubbard, \$30 @ ton.  
REMARKS.—Trade in all kinds of vegetables has been light, the past few days, owing to the weather. Eggs were very firm, at 30 cents, but buyers were slow to respond at the extreme price asked and took only small lots.

has previously spent two years as an evangelist at large.

Isle La Motte.—The fair of the young people's club netted \$50.53 for the church expenses. A donation was planned for Rev. C. W. Row, the pastor, Jan. 31. He exhibits, with magic lantern, forty views of European places and twenty-one finely-colored views of the life of Christ.

Milton.—Rev. R. J. Chrystie has closed his labors at West Milton, and preaches every Sunday at Milton Boro'.

Swanton.—Revival meetings are in progress, Rev. S. S. Brigham assisting.

Waterbury.—Rev. W. M. Newton spent the last week of January in Middletown, Conn.

Essex Junction.—The Methodist society is arranging for a donation and an entertainment at G. A. R. hall.

Johnson.—At the last quarterly meeting 3 persons were received into full membership, 3 were baptized, and 10 received on probation.

Montgomery.—The East Franklin County Sunday-school Union will meet at the M. E. Church, Feb. 5.

Conversions.—There have been not less than 227 conversions to the Lord on the district during the first half of this Conference year. The work is still going on.

Highgate.—A sub-district Epworth League convention was held last week Wednesday. The attendance was large, including delegations from seven towns. The entertainment by Highgate Chapter, assisted by the Christian Endeavor Society, was royal.

### New England Conference.

Boston Preachers' Meeting.—Rev. G. A. Breck, pastor of the Congregational Church in Saxonville, delivered a fine address upon Methodism. It was a discriminating tribute and friendly criticism. Dr. Raymond, of Wesleyan University, spoke briefly near the close of the meeting. Next Monday, Feb. 15, the order of the day will be an address upon "Some Needed Changes in Methodism," by Rev. W. J. Heath.

#### Boston South District.

Boston, First Church.—Last Sabbath morning the annual collection for missions was taken at the close of a missionary sermon by the pastor, Rev. C. L. Goodell. The amount pledged will fully equal that of last year—\$1,400. As the collection of last year included a special gift of several hundred dollars which will not be duplicated, this sum indicates a large gain in subscriptions from the church membership. In the evening the first of a series of six discourses on "Personal Travels in the East," illustrated by aid of a stereopticon, was given by the pastor to a large and deeply interested audience.

Dorchester St., South Boston.—Sunday, Feb. 3, was a glad day for this church. The pastor, Rev. A. H. Nazarian, received 11 on probation and 4 in full connection—1 from probation and 3 by letter. The church is in a healthy state both spiritually and financially.

West Quincy.—Rev. E. W. Virgin preached appropriately to the anniversary of Lincoln's birth before the Sons of Veterans in this church last Sabbath evening.

Dorchester, First Church.—This church had a most delightful day the first Sunday in February—53 were received on probation and into full connection, nearly all adults. Rev. G. A. Phinney, the pastor, will return for the fourth year by unanimous invitation of the fourth quarterly conference.

Wollaston.—Beginning Dec. 30, the pastor, Rev. C. W. Wilder, held special services in this church for three weeks. There were about a dozen conversions. Immediately following these meetings a union effort by all the evangelical churches under the leadership of C. N. Crittenden was made. A gracious and far-reaching revival has ensued, with many accessions to all the churches.

#### Boston North District.

West Somerville.—Good news from this church abounds. "The Roger's Boys"—a Bible class taught by the pastor and so named after their first teacher—have raised \$100 and bought a new carpet for one of the vestries. At the Thanksgiving service for missions the Epworth League gave \$25, and the church at large a similar sum. Dr. J. W. Hamilton presented the cause of the freedmen and raised \$60, and Dr. J. B. Hamilton secured \$66 for the superannuates. Both of these collections were largely in excess of the former year's offerings. Dr. Upham preached on missions, Sunday, Feb. 3, and the people gave \$120. There were 3 persons received at the last session on probation, 3 by letter, and 3 were baptized. The audiences are large every Sunday, and pastor and people are full of cheer. Rev. Garrett Beekman, pastor.

Oakdale.—This church is happy over the fine new pipe organ. An inaugural concert was given Jan. 31. The Congregational Church choir were the chief participants. A reception with collation followed. In December the pastor, Rev. J. H. Tompkins, held special meetings for two weeks, which were very successful in deepening the religious life of the church.

Louell.—A large congregation, Sunday morning, Feb. 3, greeted the pastor, Rev. E. T. Curnick, upon his return from Clifton Springs, N. Y. The rest and treatment at that famous resort had done him great good, and he preached with his usual vigor from 1 Pet. 1: 5. In the evening a solemn and impressive service was held, when 17 were received on probation and two by letter. These were partly the fruit of the Moody meetings. Some were converted through the labors of Rev. Geo. H. Cheney, who preached frequently and acceptably during the pastor's absence. Mr. Curnick wishes to thank all the brethren who so cheerfully and earnestly filled the pulpit while he was away.

#### Boston East District.

Meridian St., East Boston.—Sunday, Feb. 3, 13 were received into full membership, 29 on probation, and 16 were baptized. This is a partial result of the continuous and blessed revival going on in this old-time, honored church. In the evening the large auditorium was filled to the doors, and six seekers were at the altar. The pastor, Rev. L. W. Staples, is royally supported by a loyal people and greatly enjoys his work.

First Church, Medford, has just closed a month's special services, by which the church membership has been quickened and some have been converted. The services were conducted by the pastor, Rev. O. W. Hutchinson. The Sunday-school, which was graded some eighteen months ago, has successfully passed its first promotion day, and from being one of the poor-

est has been transformed into one of the best schools in the Conference.

Malden, Centre Church.—At the fourth quarterly conference, held on Saturday evening last, Rev. J. M. Leonard, D. D., was unanimously invited to return for the fourth year. All the reports showed great spiritual activity and a large growth in all the departments of church work.

Beverly.—Rev. W. A. Thurston, pastor of the Methodist Church, delivered the address before the monthly meeting of the Board of Trade, Feb. 5. The Beverly Times gives an extended report of his remarks, speaking most appreciatively of them.

Melrose.—This is one of the strongest suburban societies. For years it has had a steady growth. The quarterly conference is composed of intelligent, vigorous men. All departments of work are carefully reported. It is a credit to any preacher to wish to be sent to this charge, but hope will have to be deferred, as Rev. C. E. Davis has a unanimous request for his appointment for the fifth year.

Saratoga St., East Boston, is closing the Conference year with its affairs well in hand. The people do not envy other societies boasting their great preachers, but seek to secure for themselves first-class service by requesting the return of Rev. F. Woods, D. D.

Bradford.—This is one of the youngest of our societies, having just celebrated its fifth anniversary. It has an elegant church, a good congregation, and a thriving Sunday-school. Its growth has been healthful and gratifying. Rev. F. M. Estes has supplied this charge with so much acceptability that all desire his return.

Broadway, Lynn, has felt the hard times more than some other charges. It has done heroic work and is in nowise discouraged. It has the proud distinction of having the greatest number of elect sisters for stewards of any society on the district. The fourth quarterly conference unanimously asked for the reappointment of Rev. E. H. Thrasher.

Maple St., Lynn.—This society has received more than one hundred additions during the past two years. The Sunday-school shows a corresponding gain, and the church property has been put in excellent repair. The fourth quarterly conference followed the fashion of the district and unanimously asked for the return of Rev. E. Higgins.

The annual meeting of the Cambridge District of the W. F. M. S. was held, Jan. 31, in Union Square Church, Somerville. The president, Mrs. Ayars, presided. After the usual business and reports, the following officers were elected for the coming year: President, Mrs. Mary Warren Ayars; secretary, Miss Eva M. Colton; treasurer, Miss Hattie Carr. The fact

(Continued on Page 14.)

## Handsome Dinner Ware.

Having enlarged our Dinner Set Department, we are prepared to show a large and valuable exhibit gleaned by our foreign buyers the past season from the best-known potteries in China, Japan, Austria, Germany, France and England, as well as the best products of American potteries.

We have recently landed superb shapes and decorations from the Worcester Royal Pottery, as also new Haviland patterns designed for us and imported only by us.

Some of these special patterns are stock patterns which can be had in the number of pieces desired, and readily matched afterwards.

The values of the Royal Worcester services range from \$60 up to \$400.

And the Haviland decorations from \$30 up to the costly designs.

**COURSE SETS.** Oyster Plates, Soup Sets, Fish Sets, Roast Sets, Entree Sets, Game Sets, Salad Sets, Ice Cream Sets, Pudding Sets, A. D. Coffee Sets, etc.

The Old Blue Chinas—Dresden Meissen Onion Pattern; the "Cross Swords" pattern—King's pottery; also the Meissen duplicate of it, except the brand, in sets or parts of sets.

The Old Blue Canton China and the English Sylvan Landscape pattern.

Sets from the Austrian potteries (China), from \$20 up.

Sets from the French Potteries (China), from \$30 up.

Sets from Wedgwood, Minton, Brown-Westhead, Copeland, Ridgways and Bootes; old shapes reproduced, and the newest shapes and decorations.

Haviland White and Gold French Porcelain Sets, recently landed.

In this department will be seen also choice designs of China Breakfast Sets and Tea Sets.

The display of Dinner ware which may be seen on the 3d floor (dinner-set department) and on the 4th floor (stock patterns) is not equaled under one roof on this continent. Our open stock of China, Glass and Lamps occupies more than ten thousand bins, and embraces all grades from the ordinary to the costly designs for special orders for Families, Clubs, Yachts and Hotels.

Our stock of rich cut Glassware and Fine Lamps for wedding gift pieces is extensive.

Inspection Invited.

**Jones, McDuffee & Stratton,**  
China, Glass and Lamps,  
(SEVEN FLOORS),  
**Wholesale and Retail.**  
**120 FRANKLIN.**



## Our Book Table.

**The Life and Letters of Maria Edgeworth.** Edited by Augusta C. J. Hare. Two volumes. Boston: Houghton, Mifflin & Company. Price, \$4.

The name of Maria Edgeworth, the originator of the novel of national manners and moral purpose, remains an important force in English literature. Her popularity was both immediate and permanent. Upon the reading public throughout the English-speaking world her influence has been both great and salutary. While she wrote for the people, scholars found delight in the perusal of her stories. As a small return for the enjoyment he had received from the perusal of her writings for more than forty years, Macaulay sent her an early copy of his "History of England," in which her services as a painter of manners are noticed—an honor accorded to no other novelist, not even Scott. But the author of Waverley held in high regard the genius and work of Maria Edgeworth, and was among the first to appreciate the importance of her service in opening a new field for literary art.

The two volumes of Letters now issued recall the beauty of her life, the value of her works, and the elegant literary public in the midst of which she moved. The life of Maria Edgeworth was very simple and sensible, but inexpressibly charming. Every inch a woman, she was of the noblest type of character—pure and attractive as the Parian marble. The description she gave of Lady Lansdowne may be applied to herself: "Lady Lansdowne, taking in beauty, character, conversation, talents and manners, I think superior to any woman I have seen. I much enjoy the sight of her happiness with her husband and children; beauty, fortune, cultivated society, in short, everything that the most reasonable or unreasonable could wish. She is so amiable and so desirous to make others happy that it is impossible not to love her." In thus describing another, she presented an admirable picture of herself.

The works of Miss Edgeworth are, like herself, simple, sensible and pure. There is no page we might wish obliterated. Totally averse to the fashionable and frivolous novel, she always wrote good sense and with a high moral purpose. Unlike some of our modern novelists, she thought it good to give the moral of the story in plain and expressive English. Though she wrote to please, she never wrote simply to amuse; her stories are sermons done up in artistic form. The truth was sugar-coated without losing its effectiveness or point.

These two volumes of Letters may be regarded as cases of photographs. The letters, like her stories, are spread over the first half of our century. Everything in the period is touched to life and presented in attractive form. In reading them we are permitted to go back and see the world as it was. Not the least interesting of these views is that of the home life at Edgeworthstown, the seat of the family in County Langford, Ireland. Her father, Richard Lovell Edgeworth, was of gentle blood and inherited his Irish estates from ancestors a hundred and fifty years back. Educated at Trinity College, Dublin, he was a gentleman of elegant tastes and literary aspirations. By his four wives he had twenty-one children, who filled the big mansion. Maria, a child of the first marriage, was born in 1767 and died in 1849. Her first story appeared in 1800 and won for her immediate fame, which continued to increase with succeeding issues. "Ormond" is regarded as a tale of great power, but "The Absentee" may be accepted as her masterpiece. In the growing household of her father Maria remained a maiden, devoted at once to household cares and to literature, and always on the best of terms with her stepmothers and their children. Always cheerful, active and helpful, she was an angel of light and love in the midst of the babel of children. Practical and sensible, she always took a hand in management, and at some periods came to the head. (Our wonder is at her large literary production, when we consider the amount of care and frustration of plans in such a household. The eighteen large volumes of her writings attest her diligence and the steadiness of her purpose.)

Besides the wide circle of relatives and intimate friends, the position of her family and her own genius gave her the entrée to the homes of the wealthy and the learned in every part of the land. The letters in these volumes describe her visits to many of these great houses. One of the most delightful of these visits was made to Sir Walter Scott. The Irish novelist was the lion of the occasion. Sir Walter and Lady Scott were never more attractively described than in these pages. A little while before their death the Scotts spent a week at Edgeworthstown. It was a royal week, in its chitchat and excursions to the neighboring lakes. Another family she delighted to visit was that of Lord Lansdowne. She admired both the Lord and Lady. They were sensible as well as elegant people. Her descriptions of these visits to Bowood are extremely attractive and afford good examples of her vivacity, sense and literary attractions of her letters. Besides the accounts of visits in these high circles in England, there is a fine group of letters written during a tour to Paris and Switzerland, where she met Madame de Staël, Madame Necker, de Broglie and Dumont. Long before the battle of Waterloo she was a great admirer of Wellington. The letters written from the home of Lord and Lady Wellington give a delightful inside view of that great house.

The pleasure the reader has found in the perusal of Maria Edgeworth's stories will be re-

newed in opening these volumes of Letters. The collection was made and printed soon after her death, but was allowed to be circulated only among intimate friends. As the persons mentioned in the letters are now all dead, the publication of the collection is for the time allowed, and it is elegantly brought out by our great Boston house.

**Protestant Missions: Their Rise and Early Progress.** By A. C. Thompson. New York: Charles Scribner's Sons. Price, \$1.75.

In these thirteen lectures Dr. Thompson has given us a delightful presentation of the early efforts of the Protestants to evangelize the heathen. The lectures, delivered originally before the Hartford Theological Seminary, will be welcomed by the larger public reached by the press. The author traces the early movements of the Dutch and English; he then takes up the history of Elliot and of David Brainerd, giving great fullness of data. The account of the Danish missions in Tranquebar and those of the Dutch in the East are deeply interesting. The Dances and the Moravians in Greenland form another interesting part of the book. The chapters are full of marvel, Christian enthusiasm, self-denial, and courage in the endeavor to extend the Redeemer's kingdom.

**Christ's Mystics and Other Sermons.** By Alexander MacLaren, D. D. New York: Macmillan & Company. Price, \$1.25.

This volume contains thirty sermons by one of the most incisive and suggestive preachers of the modern pulpit. He is at once popular and scholarly; he excavates for the deep things, and is able then to present them in popular form. In his hands the most common texts yield new truth and fresh phases of old truths.

**Marriage Laws, Decisions and Forms.** For Use of Magistrates and Clergymen in the United States. Vol. I. Second Edition. Boston: Consolidated Law Book Company, 584 Washington St.

This volume contains an admirable digest of the laws relating to marriage, with which the minister and the magistrate need to be acquainted. The book is carefully prepared by aid of the best legal counsel, and will be valued by all who have anything to do with marriage.

**Oowikapun; or, How the Gospel Reached the Nelson River.** Edited by Egerton Ryerson Young. New York: Hunt & Eaton. Price, \$1.

The Nelson River is to the far north, and empties into Hudson's Bay on the west. The missionary work among the red men of those distant regions has been very encouraging. The author, in this volume, rehearses very delightfully, in story form, the achievements of the mission workers. The tale is written in simple language, and affords views of the country and people as well as of missionary efforts.

**American Writers of Today.** By Henry C. Vedder. Silver, Burdett & Company: Boston.

Mr. Vedder, in this volume, sketches the career of nineteen of our most popular American writers. Steadman, Parkman, Howells, James, Warner, Aldrich, Craddock, Edward Everett Hale, Eggleston, Cable and Stoddard are leading names in the list. The author gives the lighter incidents in the career of each writer without a careful estimate of literary characteristics. The book makes delightful reading, giving us a somewhat full view of each man and woman who has succeeded in enriching our literature.

**A Gift of Peace and Love Greetings for 365 Days.** Chosen and Arranged by Rose Porter. Fleming, H. Revell Company: New York.

This little volume is elegantly bound in silk, with illuminated cover, and is enclosed in a box. The selections are made with good taste and judgment. For each day is a selection in prose and verse—choice passages from the best authors.

**The Rights and Duties of Citizens of the United States.** A Manual of Citizenship. By Dr. Edward C. Mann. Fleming, H. Revell Company: New York. Price, 75 cents.

This book is in harmony with the recent patriotic revival. Its object is "to present a systematic course of instruction, embracing a broad patriotism, the rights and duties of citizenship, the rights of property, and the security and sacredness of human life; to teach the duties of citizens of the United States to their neighbors, to the community, state and nation; their powers and privileges as wage-earners, capitalists and as sovereign voters; to give instruction on the subject of intelligent citizenship; and to teach employers and employed, labor and capital." It is an admirable compend for the times, and ought to be in all the higher schools and in families.

**Fanny's Autobiography.** A Story of Home Missionary Life on the Frontier. By Mrs. M. E. Drake. Congregational S. S. and Publishing Society: Boston and Chicago.

The "frontier" has been receding from the Atlantic for 250 years, at first slowly, then with a quickened pace, and during the last quarter of a century by leaps. The railroads have opened the country far out and made rapid settlement possible. Dakota, of which this book treats, is a part of it at present. As the title indicates, the volume contains an account of home mission operations in that new country, the building of the sod house, the little church and parsonage, and the gathering of the prairie society. The sketches are well written and possess an interest for the Eastern reader not only in the record of Christian work, but in the descriptions of the country and the new types of life appearing in its sparse settlements.

**Of Such is the Kingdom; and Other Poems.** By Anna Gifford Comstock. New York: Fowler & Wells. Price, \$1.50.

In its substance, sentiment, rhythm, spirit and taste, this little volume of fugitive poems is really attractive. The first part contains a miscellaneous collection, and the second "poems of sorrow." "The National Flower" is perhaps

the most finished poem in the collection, but there are rare touches of taste, passion and pathos in several others.

## Magazines.

—The Methodist Review for January-February, published by the Methodist Episcopal Church, South, contains nine valuable contributions. Maurice Thompson leads in an ornithological article on "A King of the Brambles," in which he celebrates the glories of the cat-bird. "The Work of the Commission" contains the report of the committee on revision appointed by the last General Conference. Prof. Tillett has a fine paper on the "Higher Criticism," and Prof. Bassett has another on "The Study of History and Political Science for Southern Youths." W. M. Baskerville has an appreciative paper on Oliver Wendell Holmes. J. C. C. Newton, a missionary in Japan, gives a full and clear account of "Old Japan." Dr. Blake shows the "Relation of Christian Liberty to Church Organization," and the editor has a paper on the life and character of Thomas O. Summers, D. D. The editorial notes and notices are crisp, current and readable. The atmosphere of the Review is electrical, and the spirit of the editor is optimistic. He is alive to all matters stirring about him, and is bound to make a valuable magazine of a high order. (Barbee & Smith: Nashville, Tenn.)

—Harper's for February has a good list of articles. Thomas A. Janvier leads in "New York Colonial Privateers." Then follow: "John Sanders, Laborer," a story by Hopkinson Smith; "Hearts Insurgent" (III), by Thomas Hardy; "French Fighters in Africa," by Poultney Bigelow; "The Merry Maid of Arcady," by Mrs. Burton Harrison; and "Down the West Coast," by Charles F. Lummis. Elizabeth Pennell writes delightfully of "Art in Glasgow." Julian Ralph turns from travel to story writing. "People We Pass. Love in the Big Barracks," has, however, the tang of travel. Edward Lord Weeks has a magnificent illustrated article, in which he is both author and artist, on "Oudeypore, the City of the Sunrise." John Bigelow tries to tell "What is Gambling?" and Richard Harding Davis gives the second part of his story, "The Princess Aline." (Harper & Brothers: New York.)

—Scribner's for February contains a list of articles admirable alike for variety and richness in quality of material. The frontispiece is a portrait of James Anthony Froude, engraved from a portrait of the great essayist and historian by Gustav Kruehl. The biographical and characteristic sketch by Augustine Birrell is brief and crisp. Judge Robert Grant leads off with his curious story on "The Art of Living." W. C. Brownell has a charming art study on "Recent Work of Elihu Vedder." An expressive picture of the artist is given with the article. "The Passing of the Whigs" is a valuable study of party history by Noah Brooks. A paper on "American Wood Engravers," as illustrated in Gustav Kruehl, will prove of real interest to the reader. The bits of poetry are good—Bret Harte has "A Question of Privilege," and Rosamond Marriot Watson "The City of Dream." (Charles Scribner's Sons: New York.)

—The Atlantic Monthly for February is an unusually readable number. Elizabeth Stuart Phelps leads with a fresh instalment of "A Singular Life." One of the most interesting articles is "The Subtle Art of Speech Reading," by Mrs. Alexander Graham Bell. The writer herself is deaf, and tells in a very instructive way how she learned to understand others. Speech reading is a modern miracle. Sarah Orne Jewett contributes a fine story in "The Life of Nancy." Boris Sidis furnishes "A Study of the Mob." J. M. Hubbard has an extremely interesting article on "Russia as a Civilizing Force in Asia." Theodore Roosevelt has an instructive and hopeful article on "Civil Service Reform." Royal Cortissoz gives a sketch of Daniel Chester French as the first in "New Figures in Literature and Art." Annie Fields has an appreciative article on "Celia Thaxter." (Houghton, Mifflin & Company: Boston.)

—The February Quiver has a very interesting list of sketches and stories suitable for Sunday and general reading. Illustrations accompany most of the articles. "Illuminated Bibles," "English Church Life on the Continent," "King David's Vision of Christ," "Temptations of Public Men," "As One of the Penniless Poor," are some of the titles. The serials—"Angus Vaughan's Widow," and "For Poorer, For Richer"—have fresh chapters. (Cassell Publishing Co.: 31 East 17th St., New York.)

—Cassell's Family Magazine for February is, as usual, filled with entertaining reading for the home circle. The frontispiece—"Take Care"—is by G. L. Seymour. The table of contents proffers, among others, the following: "Léon and Léonie," "Do Servants Marry?" "History and Fiction," "The Purple Death," "A Woman's Day in Town," "The Picturesqueness of the Peers," "A Black Sheep," "A Peep at Some Royal Keepsakes," "What to Wear," "The Gatherer," etc. (Cassell Publishing Co.: 31 East 17th St., New York.)

## Brevity is the Soul of Wit.

Therefore we say, take Adamson's Botanic Cough Balsam first, last and always when there is any tendency to throat or lung soreness or irritation. It is the best remedy on earth for Coughs and Bronchial Troubles. Sold at all Druggists.

"BROWN'S BRONCHIAL TROCHES" are unrivaled for relieving Coughs, Hoarseness and all Throat Troubles. Sold only in boxes.

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543 Boylston Street,  
(HOTEL CLUNY)

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## Obituaries.

**Farwell.**—Mary B. Farwell, wife of Albert Farwell, died in Chester, Me., Aug. 22, 1894, aged 59 years, 4 months and 6 days. She was born in Patton, Me., and was the daughter of Hiram and Betsey Willey.

In early life she gave her heart to the Saviour, and joined the M. E. Church, of which she was a worthy member till called from the church militant to join the church triumphant on the other shore.

For thirty years she was a constant sufferer, but she bore it patiently, always expressing a desire to be resigned to the will of the dear Master. In a letter to me a few months before she died, she wrote, "Sister, ask the dear Father to take your poor suffering sister home. How sweet it will be when I can rest. I'm so tired, so tired. I know it is only a little while, but the time seems long."

She was loved and respected by all who knew her, making friends wherever she went. Although confined to her home a great part of her time, yet she was always interested in the work of the church, and in those less favored than herself, doing all that she could to relieve them. The little children loved her and were glad to listen to her stories as she kissed away their tears; and although no children blessed her own home, I believe there are many that will "rise up and call her blessed."

She leaves to mourn their loss a husband, six sisters, and many relatives and friends, but they mourn not as those without hope, for they know that she is where no sickness or death can enter, and where all tears are wiped away.

B. A. K.

**Dinsmore.**—Nellie Colcord Dinsmore, wife of Arthur A. Dinsmore, died in Dover, Me., on the fourth anniversary of her marriage, Nov. 25, 1894.

The most of her life was spent in this village. She filled a place in society for which she was peculiarly fitted. She exhibited a cheerful spirit wherever she went. Her ringing laugh and happy disposition were like water to a thirsty soul. Many a sorrowing heart and home has been helped and comforted by her sweet, sympathetic voice. She had the happy faculty of keeping her cares and troubles in the secret of her own breast, so that when she went into society her life seemed all sunshine.

She watched with tender solicitude the fading out of her mother's life, and left nothing undone which it was in her power to do, to ease the pain and lighten the burden which rested upon her. It was a kind Providence which spared the care-taker until the care was called to her reward. She was the same in her home as abroad. "She never gave me an unkind word," is the testimony which the father gives to the filial love of his child.

She began her Christian life in the spring of 1864, during the pastorate of Rev. G. G. Wipplow, and united with the church the following September. Her words of testimony, though few, were supplemented by songs of praise so sweetly sung as to inspire others to a better and more effective service. For many years she led the singing in the church, and through sunshine and storm would go to the house of God to hear her part in this important department of service. She was a great help to the pastors who served the church during her active life. All service was cheerfully accepted. There was no department of church work which did not feel her touch.

Death came in an unexpected hour; but texts of Scripture selected by her a little time before she died, show that she had an implicit trust in her Heavenly Father, and a belief that He would do all things well: "But my God shall supply all your need, according to his riches in glory by Christ Jesus;" "I can do all things through Christ which strengtheneth me;" "And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

The large gathering at her funeral and the expressions of sympathy for the bereaved family, showed the appreciation of a large circle of friends for the character of the deceased, and their profound regret at her departure.

J. W. DAY.

**Pierce.**—Seraphine A. Pierce died Dec. 10, 1894, aged 64 years.

Mrs. Pierce was a devoted Christian woman, doing her work for God and humanity in a quiet way, not allowing her left hand to know what her right hand did. Ever a loyal Methodist, she always connected herself with the church where she, for a brief season even, spent her time. Of late years she has lived at Princeton, Mass., seeking for health which she had lost many years ago in the hard struggles to support herself and those dependent upon her. Her last husband, Mr. Pierce, being comparatively rich, she was left, at his death, with sufficient means to live comfortably, but endured terrible physical and mental strain in the loss of her beloved husband and all her relatives. She often said to the writer, "If I only had one I could call my own!" Her doctor writes of her: "She was a good Christian and did much to help on the cause of Christ. She was a liberal giver to the church and all charities. Her gifts were such as would not be heralded, but in that still, quiet way which the Maker praises. Conscientious, honest, trusting, and loving all things that elevate mankind." C. J. BROWN.

**Longfellow.**—Nathan Longfellow was born in Whitefield, Maine, Dec. 26, 1804, and after a long and useful life of nearly 90 years died in Wellsley, Mass., Dec. 11, 1894.

When twenty years of age, moved by a very strong desire for a thorough education, he bought his time, and went to Kent's Hill Seminary to prepare for college. While a student there, like many other young people, he was happily converted to God. This experience gave a new and most blessed impulse to his life which he designed to devote to teaching. He was graduated from Bowdoin College in the summer of 1833. For some eight or ten years he taught an academy at Vassalboro, Me. He was also engaged in teaching for a short time in the State of Georgia.

In February, 1844, he was married to Miss Eliza Mayne Southwick, of Vassalboro, Me., who passed to her reward Dec. 2, 1893. Shortly after his marriage he bought a farm in Wellsley, then a part of Needham, where he spent the last fifty years of his life as a farmer and paper-maker. When they came to Needham, he and his wife united with the Methodist Episcopal Church of Newton Upper Falls, of which they continued devout and worthy members till called above.

Mr. Longfellow was a public-spirited citizen, held in high esteem by his fellow townsmen, who elected him to various positions of trust and responsibility, which he filled with satisfaction to them and credit to himself. As he was a

man of good judgment, excellent scholarship, wide intelligence, and deeply interested in the cause of education, he was very useful as one of the school committee—a position he held for many years. As a Christian he was an earnest and faithful worker in the church and community, a man of spiritual insight, liberal and helpful in all his relations to life and duty. He was regarded as a man of sterling integrity, deep devotion and consistent piety, hence his example as well as his exhortations had influence with men for good.

The last three years of his life were spent amid the shadows incident to the weakness of old age, but he has gone now from these to the sunshine of the land of light and life above.

N. FELLOWS.

**Perrin.**—Catherine L. Perrin, daughter of George and Mary Perrin, of River John, Nova Scotia, was born in 1832, and died in great peace in Somerville, Mass., Dec. 31, 1894.

She was converted in her youth, and during the last ten years of her life was a bright and shining Christian. During a long sickness she evinced an unwavering faith in Christ and in His promises, and anticipated in great confidence the rewards of the faithful. Her exit from life was beautiful and peaceful. She lives to die no more.

G. BREEMAN.

### Reminiscence of Daniel G. Allen.

Rev. Franklin Fiske.

The notice in the HERALD of Jan. 30 of the death of Daniel G. Allen, the first Methodist owner and principal of East Greenwich Academy, recalls a most important event in his life and in mine which simultaneously occurred more than sixty years ago.

At the beginning of the fall term of Wilbraham Academy, 1834, we and two other unconverted young men met on the sidewalk opposite where the stone church now stands. One of these four was the father of the now distinguished literary John Fiske. He introduced the subject of religion, saying he had been conversing with W. B. (also an unconverted young man), and that he said that religion was a reality. I replied that I had never doubted that it was. He seemed surprised at that, saying he had never believed in the Bible or religion, but if we would join with him, he would test it. We then and there all agreed to use every means which seemed most available to obtain the blessing sought.

The first move proposed was to go into the prayer-meeting and take a front seat near the altar, an unusual place for such as we had been to put ourselves. This was, no doubt, a surprise to the pastor and others in the altar, one of whom was Miner Raymond, then a fellow student and local preacher. The effect of our presence there was probably what we intended it should be—to suggest an invitation to manifest our desires. On this being given, we all arose and knelt at the altar. Almost immediately the altar was surrounded with others, the outcome of which was a continuous revival and very many conversions.

The next morning I was early in conversation with the young man who made the proposal above named. He had an uncommonly brilliant intellect, but I was surprised at his apparently total ignorance of spiritual realities. It seemed to me he must be taught a great deal before he could become a Christian, and that I was the one on whom this duty would principally devolve. Imagine, then, my astonishment when, about two hours after that conversation, he came rushing into my room in perfect ecstasy because he had found the Saviour. Thus the first to propose was the first to find, and the one who seemed in the densest darkness the first to behold the light.

I think it was the Wednesday evening following that, in a student's room, in a private dwelling, while prayer was being offered specially for me, such a light broke into my mind as I have never doubted was the same as that which flashed on Saul of Tarsus on his way to Damascus, and which has, since his day, made every Christian a new creation.

This was at a late hour in the evening, and this victory being won, the meeting closed. But as we went out into the street Daniel G. Allen, who was with us, and still bearing his burden, said he could not go home till delivered. A proposal was made to kneel right down by the way and pray for him; but in an instant, before the first knee was bent, he shouted and was filled with laughter, and was so overcome with the spirit of laughter that he could not stand alone, and one on each side of him supported him to his room, while all the way he continued to laugh.

Auburndale, Feb. 1, 1895.

A lady writes us she would not be without Minard's Liniment if it cost \$20 a bottle; for in case of diphtheria, croup, and asthma, when the patient is almost dead for want of breath, it instantly relieves.

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So common at this season, is a serious condition, liable to lead to disastrous results. It is a sure sign of declining health tone, and that the blood is impoverished and impure. The best and most successful remedy is found in

## HOOD'S Sarsaparilla

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### A Summer Revival, and What Brought It About.

By STANTON P. ALLEN.

"We have been much interested in this unpretending little book, and all the more so having recently visited Lyon Mountain, so touchingly described toward the close, and where we had the satisfaction of hearing Mr. Allen preach. He tells here the story of his own life—life out of death—and tells it with a simple earnestness which makes the reader sure of its truth. The book deserves a wide circulation, and ought to be read extensively, but especially by those young men who, having a desire to escape the deadly snares of drink and of tobacco, know not how to go about it. This experienced and grateful author points them to the grace of God as the cure-all by lifting the soul into the light and placing it under the power of the great salvation."—*Church Union*.

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### The Probationer's Companion, With Studies in "Pilgrim's Progress."

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Regular expense for school year, \$300.

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## Review of the Week.

Tuesday, February 5.

—In the Debs' trial for conspiracy at Chicago the defence opens.

—A Boston post-office official, the assistant superintendent of delivery, detected in stealing and opening letters, and makes confession.

—An explosion of fire-damp in a French mine causes the loss of 44 lives.

—The Brooklyn aldermen vote to revoke the licenses and franchises of three of the trolley roads; they have no power to enforce their action.

—The intense cold suspends operations at Wei-hai-wei.

—Munitions of war shipped from Hamburg to China.

—Death, at Hyde Park, at the age of 91, of Theodore Weld, one of the last of the antislavery agitators.

—The Colombian rebels defeated in two engagements.

—Gov. Morton places 800 employees of the State Department of Public Works under Civil Service regulations.

Wednesday, February 6.

—A Brooklyn car held up by a mob; three shots fired by a policeman.

—A large watch manufactory set up in Japan under the charge of an American.

—Mr. Herbert Putnam, son of the publisher, appointed librarian of Boston Public Library.

—The gold reserve begins to rise.

—The British Parliament re-opens.

—The will of Cornelia Jackson bequeathes \$70,000 to Tufts College for a college for women.

—Ex-Speaker Reed offers a substitute for the administration financial bill.

—The Winchester Company of New Haven sends 1,500,000 rounds of ammunition to China.

—The trout or salmon that one man may legally catch in Maine reduced to 25 pounds.

—More official corruption unearthed by the Committee of Seventy.

Thursday, February 7.

—Ex-Queen Liliuokalani voluntarily abdicates and swears loyalty to the Hawaiian Republic; she will, however, be held accountable for her behavior in the recent revolt.

—The National House passes a resolution recommending arbitration of the dispute between Great Britain and Venezuela.

—Twenty thousand men harvesting ice on the Hudson.

—The Ward steamer "Cienfuegos" wrecked on the Bahamas; her passengers and crew escape.

—Among the bequests of Judge Hoar is one of \$10,000 for the benefit of Concord boys studying at Harvard.

—President Cleveland settles the long-pending boundary dispute between Brazil and Argentina in favor of the former power.

—The establishment of a cable telegraph line to Hawaii discussed in the Senate.

Friday, February 7.

—All financial bills rejected in the National House.

—The George William Curtis fund to be used to establish a revolving lectureship for several colleges.

—The Chinese peace envoys now fully empowered to treat.

—In the fight at Wei-hai-wei the Japanese lost Major General Otera and 107 killed and wounded; Chinese naval officers abandoned their ships and fled; two Chinese warships sunk by torpedoes.

—The country storm-swept; icy winds and heavy snow-falls; many people frozen to death; numerous disasters to shipping.

Saturday, February 9.

—President Cleveland sends a message to Congress announcing a \$65,000 four per cent. 30-year bond issue arranged for.

—Death, at Augusta, Me., of Hon. John L. Stevens, ex-minister to Hawaii.

—Rev. Dr. Wm. M. Taylor, formerly pastor of the Broadway Tabernacle, New York, dies in that city; he was born in Scotland in 1829.

—Major General Schofield confirmed as Lieutenant General.

—Three more Chinese warships sunk at Wei-hai-wei by Japanese torpedoes; Che-Foo bombarded.

—Two Americans in Honolulu condemned to death by court martial for taking part in the recent revolt; the American minister directed to have action in their case delayed.

—The loss to fruit-trees and crops in Florida by the recent storm reckoned at many millions.

—The Senate passes the Diplomatic bill, with an appropriation of \$500,000 towards a cable to Hawaii.

Monday, February 11.

—A Gloucester schooner and her crew of thirteen lost.

—Many harbors along the coast still ice-bound.

—Loving tributes paid to the memory of Rev. Dr. A. J. Gordon, in Music Hall of this city and elsewhere.

—Fall River gamblers raided; 17 arrests.

—Three revolutionists, banished from Hawaii, arrive in San Francisco.

—Arrival in New York of "La Gascogne," disabled, eight days overdue.

THE CONFERENCES.  
(Continued from Page 13.)

that our name was changed from Eastern Division of North Boston District to Cambridge District was then made known to the ladies. Mrs. Harrison spoke of the "Predominant Characteristic of an Auxiliary Meeting"—namely, to gain strength. The afternoon session was made very pleasant by an interesting paper on the Chinese War, singing by Miss Priest and Mrs. Burlin, and two other young ladies who sang Hindustanee; Mrs. Harrison's talk on the early education of the children in mission work; and Mr. Watson's address, his subject being "Conditions of Work in Singapore." Miss Sparks spoke of the work in India. After a rising vote of thanks was tendered to the entertaining auxiliary, the meeting adjourned. EVA M. COLTON, Dist. Rec. Sec.

## Springfield District.

Chicopee.—A series of social entertainments has been planned, one of which occurred last Wednesday evening. It was "young men's night." All young men in the parish received tickets; supper was served by the Ladies' Society. Union revival services, with Evangelist J. H. Weber, begin Tuesday, Feb. 12. Rev. G. F. Durgin, pastor.

Chicopee Falls.—The work moves on finely. The congregations were never better, and the average attendance of the Sunday-school is the largest in the history of the church. There are constant conversions. Three of those converted last week were Roman Catholics—a man and wife and a young man seventeen years of age. Eleven Roman Catholics have been converted in this church within a year. They are fine people, educated and well-to-do, and are grand workers; one has been appointed by the pastor as missionary among the Catholics. The pastor, Rev. N. B. Fisk, is preaching a series of sermons to young people on these topics: "Beginning Wrong, or Home Influences," "Evil Influences Outside the Home," "In the Pit," "Delivered from the Pit."

Orange.—The return of the faithful pastor, Rev. J. W. Fulton, is requested for a fourth year.

Springfield, Trinity.—At the February communion service 5 were received on probation and 6 into full membership—3 from probation and 3 by letter. Rev. Henry Tuckley, pastor.

Greenfield is in the midst of a gracious revival. About fifty have already started in the Christian life, and still the good work continues. Evangelist Frank Willcock is assisting the pastor, Rev. Elias Hodge. W. G. H.

The Gospel in All Lands for March, in addition to the usual matter presented in its forty-eight pages, will contain a supplement giving an abstract of the Annual Report of the Missionary Society of the Methodist Episcopal Church, which will embrace the most important features of the report. It will be sent free to all Sunday-school superintendents and presidents of Epworth Leagues and other Young People's Societies who send their names and addresses to Missionary Secretaries, Mission Rooms, 150 Fifth Avenue, New York.

## A Relic of the Past.

Perhaps some of our readers can recall the old-fashioned lowboys and highboys which were so much in use a century ago, and many of which are still to be seen in the rural towns that boast of colonial mansions and old families. This year, for the first time, it is possible to find a highboy among the designs of new furniture. They have one at Palm's, on Canal St. It is a veritable old-fashioned highboy, with the addition of a mirror at the top. (See the engraving in another column.)

## Now is the Time.

The benefit to be derived from a good medicine in early spring is undoubted, but many people neglect taking any until the approach of warmer weather, when they will like a tender flower in a hot sun. Something must be done to purify the blood, overcome that tired feeling and give necessary strength. Vacation is earnestly longed for, but many weeks, perhaps months, must elapse before rest can be indulged in. To impart strength, and to give a feeling of health and vigor throughout the system, there is nothing equal to Hood's Sarsaparilla. It seems perfectly adapted to overcome that prostration caused by change of season, climate or life, and while it tones and sustains the system it purifies and renovates the blood.

## A Late Breakfast

is often caused by a late milkman. No cream for the coffee or oatmeal has delayed many a morning meal. Keep a supply of Borden's Peerless Brand Evaporated Cream in the house, and avoid such annoyances.

Mr. S. P. STRATTON sailed from Vancouver on Tuesday last for Yokohama, his third trip to the potteries of Japan, and Mr. Theodore Jones, of the same firm, sailed on the "Teutonic," on a tour of English, French, German and Austrian potteries and glass houses.

## Unjust Criticism.

Chaplain D. H. Tribon, of Boston, writes a letter to the Philadelphia Methodist of last week, in which appear the following paragraphs:—

"The Preachers' Meeting has been discussing sundry subjects likely to come up at the next General Conference, not with any great warmth nor any tremendous excitement, but just getting into line. It seems to be down on the Annuity Plan for the distribution of money to Conference claimants, for it has discussed the matter at least three times, and each time there has been no doubt as to its prevailing sentiment."

"The Methodism of Boston lacks the zeal of

the Philadelphia brand, and isn't quite as hot. It struck something of a chill to your correspondent at first, but, like the climate, one can get accustomed to it in time."

And of Miss Willard's address at the Boston Social Union, reported stenographically in the HERALD of last week, he says:—

"Lady Willard may have alluded to temperance, but the impression she left on the mind of at least one interested listener was that she was pleading in a somewhat sarcastic manner for the recognition of women in the General Conference—and elsewhere. She spoke in a grand-motherly tone and something of a patronising one; on the whole, the matter was a great deal better than the manner."

We are amazed at this reflection upon Miss Willard—the first and only discordant note heard amid a universal chorus of applause. Chaplain Tribon's criticism reads strangely along side of Bishop Foster's words of appreciation, voluntarily uttered at the close of the speaking:—

"We have been favored by the presence and addresses (the ladies will pardon me) of the two most distinguished women upon the surface of the earth now. I have uttered that without the slightest doubt. Our American Queen, pre-eminent in her sex, the wonderful woman of her time, and supported by the aristocracy of English blood, equal in dignity and worthiness and intellect—we have heard two of the most remarkable speeches we have ever listened to, and I desire that we should make some expression of our appreciation, not simply in the applause that we have rendered, but by rising and giving this signal of our appreciation of these wonderful women."

We are having an unusual demand for extra papers containing the full report of those very remarkable addresses by Lady Somerset and Miss Willard.

## JOSEPH COOK'S LECTURES.

## III.

IN his lecture on Monday Mr. Cook had for his

## Prelude,

"Ultimate Japan," in which he considered the encouragements and faults of the empire of the Orient. The encouraging features are: 1. Her island position. Japan is the England of the Pacific. Her people are a nation of sailors, brave, fearless and daring. Unlike China, she has a navy of great strength. She aspires to rule the Pacific. 2. The Japanese are patriotic. They believe in authority and follow their federal leaders. 3. Japan has marvelous power of assimilation. They know how to copy the West. The knowledge they import is digested, and their scholarship becomes Oriental as well as Occidental. 4. The Japanese yield readily to discipline. They obey superiors, and make good soldiers and sailors. There is a fidelity to those in authority which makes them capable of being compacted into a strong nation. The reverence for those in high place has a divine basis. The transfer of their reverence for authority to Christ would make them eminent Christians. 5. The Japanese have a fine physical and mental organism. They are fine-grained—a diamond edition of humanity. With the flesh of a child they have the backbone of a man. They are not merely sentimental; in the delicate form is a resolute and noble spirit.

Japan, on the other hand, is confronted with dangers. The people have good qualities; they also have faults, which we are allowed to hope will be overcome. Among these faults the lecturer named conceit, caste and false faith. As the foremost nation of the Orient the Japanese have much ground for conceit. They have not been tested by measuring strength with the intelligence and resources of the West. They are still in danger from caste. The old families may arise to claim the advantages which have come to the nation. Divisions are possible by which late gains may be lost. Except the country become Christian, there is imminent danger from agnosticism and false faith which would handicap the national advance. Japan needs to copy the vital faith, and not the doubt, of the West. Neesima's last word was: "Free schools and Christian churches will make my nation great and noble."

## The Lecture

was on "The Holy Spirit in the Bible and Science." The utterances of the lecturer were ranged under four heads:—

1. The Holy Spirit revealed in the Scriptures is also recognized in science. This one God is revealed in both spheres. The Bible view is not tri-theistic, but monotheistic. Whoever has the great facts of the Bible has the Spirit.

2. The Holy Spirit of the Bible is revealed in the inner light of Quakers, and the self-evident truths of philosophy.

3. The immanence and omnipresence of God as stated by science are given in the Bible as the Spirit of God.

4. The Holy Spirit of the Bible is revealed, also, in ethical science. The holy gleam of the poet is the modern rendering of the doctrine of the Spirit.

The lecturer closed by reciting the magnificent poem of John Paul on the departure of the soul.

## The Waltham Crisis.

By the 26th of this month \$17,000 must be raised, or our property will be sold at public auction. If this amount is secured, the mortgage on the church will be reduced to \$100,000, and the bank will reduce the interest from 5 to 4 per cent.

Many of our leading laymen have shown a magnificent spirit toward this movement. We now make our last appeal through the HERALD for continued help. Let every old-time friend of this imperiled church respond immediately, and all lovers of our common Methodism give us help in this time of need! Contributions should be sent to Hon. Erskine Warden, Waltham, Mass. G. F. EATON.

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